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THE PSYCHOANALYTIC REVIEW

A JOURNAL DEVOTED TO AN
UNDERSTANDING OF HUMAN CONDUCT

VOLUME II

APRIL, 1915

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ORIGINAL ARTICLES

CONTRIBUTIONS TO THE PSYCHOPATHOLOGY OF EVERYDAY LIFE: THEIR RELATION TO AB- NORMAL MENTAL PHENOMENA¹

"Sooner murder an in-
fant in its cradle than
nurse unacted desires."
—Blake.

BY ROBERT STEWART MILLER

THE FOREWORD

"Mankind has a bad ear for new music."—Nietzsche.

The fundamental difference between the old and the new psychology lies in the fact that, in the former, the part played by feeling in relation to mental processes is a subordinate one, whereas, in the latter, it occupies in this connection a very prominent place. The play, so to speak, of our feelings determines, to a great extent, our mental processes: and if, through the interference of the censor of consciousness, no direct play be allowed, then the manifestation of such feelings may be traced indirectly. But if we maintain that feeling plays such a large part in the determination of mental processes, then we are only paving a way for the doctrine of rigid determinism in thought and action, and here we are face to face with a great stumbling-block, at least, as far as the ordinary individual is concerned. Even if one only endeavors to demonstrate to him the fact that much can

¹ Being a thesis accepted for the degree of M.D., Glasgow University.

be said for the deterministic theory, his pride is hurt. He likes to think, and with good reason, that his thoughts and acts are volitional. So far, our remarks on the attitude of the ordinary individual apply only to processes which are conscious. What about those that are unconscious? Let us first deal with the average man. For him, unconscious processes might be non-existent. He never seeks to explain them, nay, thinks it folly on the part of anyone to attempt to explain them, for he regards them as meaningless and therefore, in his eyes, any attempted explanation can only be attended with fruitless results. For the determinist, however, they are subject to as rigorous a determinism as are processes in consciousness. On the one hand, then, we have those to whom conscious processes are volitional, but to whom all, or nearly all, unconscious processes are meaningless; and, on the other hand, those to whom conscious and unconscious processes are alike subject to a rigorous determinism. Incompatible as these theories seem, it may be that a solution of the problem is to be found in accepting the deterministic theory as far as unconscious processes are concerned, the truth of which it is partly the purpose of this thesis to demonstrate, in conjunction with the volitional theory where conscious processes hold sway. The difficulty lies in the illusion that because in conscious processes we exercise free-will, that, therefore, free-will plays a large part in our conscious processes. Here we must leave the matter for the present, as it is not the object of this thesis to answer the vexed question of determinism and free-will. It is sufficient that we are now able to recognize clearly two distinct classes, first, those who attach little or no significance to unconscious processes, these forming by far the great majority; and second, those who not only attach great significance to such processes in themselves, but who regard them as being very pertinent to processes taking place in consciousness.

It is to this latter class that Professor Freud of Vienna belongs and as a member of which he has done such Herculean work as far as psychology is concerned. Briefly stated, the points in Freud's psychology which concern us here are four in number.²

² His views are expounded in his numerous writings, the most important of which, in the present connection, are "Die Traumdeutung," "Drei Abhandlungen zur Sexualtheorie," and with (Breuer) "Studien über Hysterie."

First, he assigns a rigorous determinism to all psychical events; second, he states as a tentative hypothesis, that there is to be assigned to each psychical event what he calls an "affect," varying in quantity and possessing a certain degree of independence in its attachments; third, every psychical event is accompanied by a certain amount of energy, the over-accumulation of which leads towards abnormal mental functioning and the discharge of which is accompanied by the sensation of relief; finally, inasmuch as feeling plays such a large part in the psychology of the individual, he regards unconscious processes as the expression of our feelings or desires, which, of course, need not necessarily be gratified in consciousness. This last hypothesis he further elaborates in order to show the mechanisms which are at work in the construction of mental processes. One of these mechanisms commands our attention at present, a knowledge of it being necessary to a proper understanding of this thesis. If gratification is denied to a feeling, or, in other words, to an unconscious wish, through the censorial influence of consciousness, more conveniently termed the psychical censor, then what is known as "repression" of that wish occurs, the amount of repression depending partly on the strength of the wish, partly on the strength of the censor.

A wish, then, may be successfully repressed, but it is not to be inferred that it is therefore rendered inactive. It still plays an active part in mental life, even though it remains for all time insufficiently active to overcome the psychical censor. If, then, it be not subjected to repression, it appears direct in consciousness; whereas, if, owing to the strength of the psychical censor, an unconscious wish prove scarcely strong enough to find direct expression in consciousness, it will manifest itself therein indirectly.

That this mechanism holds good in certain normal and abnormal mental processes and that it explains many hitherto seemingly absurd phenomena occurring in insane states, it is our endeavor to prove. A word may be conveniently said here, however as to the justification of the adoption of these hypotheses, for though we shall, by personal experience and personal observation, prove their correctness, it is as well to offer some show of reason for the use of such terms as psychical censor, intrapsychical conflict, and the like.

In the elucidation of any problem, Science demands a very definite method of arriving at the truth. If we turn our minds, for example, to the subject of acquired immunity, we find, as the method adopted in the solution of this problem, first, a collection of facts; second, a classification of these facts; third, the construction of a theory designed to explain these facts. The theory propounded need not necessarily explain all the known facts; it is sufficient if it lead to the establishment of fundamental laws relating to them. Ehrlich's side-chain theory is of this nature, inasmuch as it does not explain active immunity apart from the presence of anti-substances in the serum. Nevertheless, Ehrlich is entitled to speak of a molecule of protoplasm as being composed of a central atom group with a large number of side-chains. His "atom-group" and "side-chains" have no real existence: they are but figments born of his scientific imagination, and, as such, are comparable to the atoms of the chemist and the ether waves of the physicist. That they enable him to give a reasonable explanation of certain phenomena is sufficient justification for postulating their existence. For exactly the same reason, such terms as were mentioned above are used in this script.

I. CONTRIBUTIONS TO THE PSYCHOPATHOLOGY OF EVERYDAY LIFE

"He who has eyes to see, and ears to hear, becomes convinced that mortals can hide no secret. Whoever is silent with the lips, tattles with the fingertips; betrayal oozes out of every pore."
—Freud.

The Forgetting of Given Memories

We are here only concerned with typical cases. If I fail to recollect that I was accosted on the street yesterday by a boy who asked to be directed to the British Museum, there is nothing strange in my inability to remember the incident. I had no cause to remember it, and there is nothing psychopathological about my forgetting it. But if I forget my own name, or my brother's name, or if I set out from my house one morning to make a call in a certain part of the city and find myself, after travelling some distance, not at, nor approaching my *intended*³ destination, but

³I had almost said "desired" destination, but strictly speaking, this would have been incorrect, otherwise there had been no mistake. Our unconscious desires are, as will subsequently be shown, much stronger than our conscious ones.

in some other quarter to which I had no conscious intention to go, then some explanation of such an unusual occurrence is necessary. It is not merely an unusual occurrence, it is a very definite psychopathological act.

We have one other consideration to take into account besides the fact that we are dealing with a given memory, and that is, that the person with whom we are dealing must not be subject to memory disturbances either quantitative or qualitative. The forgotten memories of an alcoholic dement, for example, are not, for the present, to be compared with those of the normal individual.

Proper names furnish, perhaps, more striking instances of what we refer to, than anything else. Everyone has, at some time or other, had the experience of being suddenly unable to recall a hitherto well known name. We think of the person, of his appearance, of where we last saw him, perhaps we even remember the name of a companion who accompanied him on that occasion, whom we had not previously met and whom we have not since encountered, yet still we are baffled in our quest for the name. We may get the length of saying that we think the name begins, for example, with a B, that we are sure it does, but still the name escapes us. Next day, perhaps, the name suddenly flashes through our mind, and we pause for an instant to think how curious it is that we forgot it. The incident then passes into oblivion; we never seek to explain such occurrence to ourselves, unless, perhaps, to add by way of explanation that memory plays us funny tricks sometimes.

Some time ago, I took up a card to send to a friend of mine, with whom I had been long and intimately acquainted. I was taken by surprise, however, when I found that I could not recall his name. It was his Christian name I especially tried to remember, for I had always known him by such, and seldom was obliged to use his surname. I thought of him as I could see him in my mind's eye, of when and where I had last seen him, and so on, but no clue came to hand. Suddenly I recalled the surname, but the Christian name was as far off as ever. That I should be able to recall that portion of his name by which I seldom had cause to refer to him, seemed to me, at the time, a most unusual circumstance. I may say here that I was then unacquainted with

the mechanism involved in the forgetting of such memories. It was only after some twelve to fifteen hours had elapsed that I succeeded in recalling the Christian name. Why was this? I can demonstrate the matter clearly enough. The full name of the individual in question was John Calderwood the latter part of which, as we noted above, I remembered before the former. Previous to knowing him, there had entered into, and had disappeared out of, my life, a person, by name John Burton Brown. Ever since this latter person passed out of my life, I have been unconsciously repressing all memories of him. To those who are unacquainted with psychical laws, this statement may appear paradoxical enough, as it seems to infer a contradiction in terms and that if a mental process of any kind takes place, it must, ipso facto, take place in consciousness. That this assumption is wrong, it will be my endeavor to demonstrate in these pages. Both persons had been known to me by their Christian names; but their Christian names were the same, and owing to the fact that that particular name, through its association with the surname Brown, had been repressed into my⁴ unconscious I was unable to recall it in connection with the surname Calderwood. Let me now explain how I came to this conclusion. As has been mentioned above, the incident occurred before I was familiar with the Freudian mechanisms, and it was only after becoming acquainted with these that I reached a satisfactory explanation of my memory lapse. I took the Christian name John which I had forgotten, and which, as I thought, I had little reason to forget, and proceeded to associate to it. This entails the putting down, in sequence, of the various thoughts that rise in one's mind when reacting to the word in question, care being taken to exercise as little censorial influence over one's thoughts as is possible. The first association I gave was the French word Jean, then the corresponding feminine Jeannette. This made me think of a character I had lately seen in a dramatic sketch, and this in turn brought another character to mind, of the same name, whom I saw many years ago in an opera performed in the Athenæum at Glasgow. My next thought was that my knowledge of the operas was by no means what I should like it to be and that I had often had cause to regret this

⁴ The adjective used substantively, as in the writings of Brill, Jung and Freud.

fact. My next association was the opera Faust, which was the one I had last witnessed, and following upon that, the person who had accompanied me on that occasion, viz., John Burton Brown. My associations carried me no further, and curiously enough, I failed to recognize that I had already reached a satisfactory explanation of the difficulty.⁵ So I again began to associate to the Christian name John, and again arrived at a point at which the person John Burton Brown completely filled my thoughts. This time I did notice that his Christian name was the same as the one I had forgotten and it was only on re-reading my first associations that I found I had previously missed the same result. Thus reaching of the same goal by two distinct routes rules out of account a mere coincidence. Furthermore, the overlooking of John Burton Brown's identity in the first instance is not to be ascribed to chance. Such a mechanism is only too frequently adopted by the psychical censor in order to avoid disagreeable thoughts rising into consciousness.

It is here convenient to bring forward another point for our consideration, viz., the way in which an affect⁶ cleaves to a name. We are all aware that there are certain names we would not like to bear because of the affects accompanying them, and others again to which, for the like reason, we are partial. A good example of what I mean is to be found in "Julius Cæsar" (Act. 3, Scene 3):

Third Citizen. Your name, sir, truly.

Cinna. Truly, my name is Cinna.

Second Citizen. Tear him to pieces; he's a conspirator.

Cinna. I am Cinna the poet, I am not Cinna the conspirator.

Second Citizen. It is no matter; his name's Cinna; pluck but his name out of his heart, and turn him going.

Again, every schoolboy knows, as Macaulay would have said, that there are anarchists and anarchists. Those who do not believe in the "propagation by deed" methods are closely allied to such individualists as Herbert Spencer and Harold Cox. Yet one has always the greatest difficulty in getting people to understand (as

⁵ Association tests, as a rule, take a long time to complete and cover many pages. This one is cited in detail, because of its brevity.

⁶ An "affect" may be defined as that which gives an idea its emotional tone. Cf. page 123.

a rule, discussion yields more heat than light upon the subject) that an anarchist may be a highly respectable member of a community. The difficulty lies, I think, not so much in ignorance, but in the affect accompanying the term.

Not long ago, I was discussing boys' Christian names with a friend, and I ventured to remark that "Archie" was a very suitable and pleasant-sounding name. He replied that he could not tolerate it, and I might have pursued the matter no further, had he not again introduced the name in question only to re-express strongly his disapproval of it. This aroused my curiosity sufficiently to test the Freudian mechanisms, for wherever one encounters a strong prejudice, one may suspect some very touching reason for the same. I asked what objection he took to the name, but his only reply was that he did not like it. When I told him that he probably had had some unfortunate connection with someone of that name, he did not deny it, but asked if one might not simply take a fancy or a dislike to a name. Two or three days later, however, he admitted that my surmise was correct, and gave me sufficient details in explanation.

It is worthy of notice that sellers of goods are well aware of the value of the affect attaching to a name. The "Phiteesi" Boot Company is an example of this kind, and many more might be added. Cryptograms, too, are made use of because they serve to hide painful affects.

At the present time, I have a patient in one of my wards, whose name I ought not to have forgotten because of his striking facial characteristics if for nothing else. The fact that he occupies a bed in one of my infirmary wards and that I have been attending him every day for a prolonged period makes my memory lapse all the more surprising. His name is "Burton," and I need only point out that it is the same as the second Christian name of my one-time friend, John Burton Brown, referred to above. It is to be observed that, as a general rule, anything once forgotten tends to be forgotten again.

To a colleague of mine I once had occasion to refer to a third party who had made a strong impression on me, but whose name I could not recall for a matter of twenty-four hours or so. The name in question was "Gresham," and it was only after associating to the word, that I realized that I then had an outstanding account with the Gresham Publishing Company.

It is convenient to remark here upon another definitely psychopathological act. During my student life, it was my misfortune to find myself in an unenviable position financially. Much time and much self-denial⁷ were necessary ere I could say farewell to my creditors. So much, indeed, was this the case, that for the past two years I would not allow an account of any kind to be run up against me. I even sacrificed my early morning newspaper in order to pay for it before I read it. I am only now beginning to adopt a more reasonable attitude in these matters. The over-scrupulous attitude here shown was but the result of over-determination and is undoubtedly a defense mechanism, primarily conscious, secondarily unconscious, in order to avert a like calamity. Bernard Hart⁸ defines an obsession as the "overweighting" of a particular element in consciousness, and it is such instances as the above that lead us to the genesis of true obsessions. The "washing mania" of which I will have to speak later, is due to the same mechanism symbolically expressed.

One of our greatest living writers, Antaole France,⁹ tells a story concerning Pontius Pilate. The incident with which the story deals is supposed to have occurred when he was a man well-advanced in years. While travelling through the desert on one occasion he lights upon an old acquaintance, and, as two men should who hail from the same land, they spend an hour or two together in pleasant reminiscences. The acquaintance has occasion to recall to Pilate's mind the trial of Jesus, and the story winds up dramatically enough with Pilate saying "Jesus—Jesus—of Nazareth? I cannot call him to mind." The associations centering around the trial in question must have been a source of great pain to Pilate. How well repression had forced them deep into his unconscious is here well illustrated.

Before we pass from the subject of proper names, one other point is worthy of our attention. I refer to the common enough habit of casting a slur upon a person by pretending to forget his name. I have heard a politician raise a titter amongst his audience by referring to his opponent in the election field as "Mr.—

⁷ The reader will excuse the frankness of this statement, in the cause of science.

⁸ "Psychology of Insanity," p. 33.

⁹ "Mother of Pearl."

Mr.—what's his name." In such a case the speaker acts as though the name had suffered through repression. On the other hand, we feel rather pleased that our names are remembered, when we have little reason to expect that such will be the case.

The forgetting of words other than proper names may be just as important. While examining a row of books in a secondhand bookshop in Charing Cross Road one day, I picked up a volume on "Sleeplessness" and read therein the following lines:

"Blest be the man who first invented sleep,
But curst be he with curses loud and deep
Who then invented, and went round advising,
An artificial, cut-off, early rising."

They amused me much at the time and I committed them to memory by repeating them to myself at odd intervals. The day following I repeated them to a colleague with the exception of the word "artificial," which I failed to remember. Associations to the word brought to consciousness the fact that I had that day paid a visit to my dentist, whose rooms, by the way, are also in Charing Cross Road, and that I had come away from him, thinking what a pity it is to have a single artificial tooth in one's head. Artificial—I can remember how the very word pained me at the time.

The forgetting of articles, the carrying out of an intended purpose wrongly, and the forgetting to carry out an intended purpose are due to the same causes. When travelling from Manchester to London one day last year, I made up my mind, as the day was fine, to seek out a friend as soon as I arrived at my destination and spend the evening with him. I considered that I could leave my bag in the left-luggage office, but looked upon my umbrella as a decided nuisance. On arriving at Euston, I would have left the latter behind, had not a fellow-passenger directed my attention to it.

Last Christmas, I offered, by way of a present, to pay a dentist's bill. A day or two later, I found that my offer had been somewhat rash, and that I could barely undertake the expense. I promptly forgot all about it, and several weeks had elapsed ere my brother introduced the matter in conversation and I was reminded of my unfulfilled promise. Similarly, bills are frequently mislaid, cheques but seldom.

Those who have witnessed Bernard Shaw's "Cæsar and Cleopatra" cannot fail to remember how upset Cæsar becomes, as the hour of his departure arrives. He has forgotten something, and feels very annoyed with himself on this account. Finally he remembers what it is—to say goodbye to Cleopatra. This showing to the world at large that she had suffered repression into his unconscious, and thus expressing his opinion of her, is a very delicate method of disparagement, and is similar to the pretended forgetting of names.

Having occasion to appear at Bow street one day, in connection with a deportation order, I enquired of my colleagues the most convenient way to travel. I was advised to alight at Holborn tube station, have my lunch in one of the neighboring restaurants, and proceed to the Court. I duly set forth, but when I first realized what I was doing, I found myself, after having alighted at Piccadilly, which is three stations beyond Holborn, walking towards the restaurant I usually frequent when off duty. The erroneously carried out act indicates where I would rather have been at the time.

Mistakes in Speaking

Mistakes in speaking are pregnant with meaning. An excellent example is afforded us in "The Merchant of Venice" (Act. 3, Scene 2), in which Portia says:

"There is something tells me, but it is not love,
I would not lose you; and you know yourself
Hate counsels not in such a quality:
But lest you should not understand me well,
(And yet a maiden hath no tongue but thought)
I would detain you here some month or two,
Before you venture for me. I could teach you
How to choose right, but then I am forsworn;
So will I never be; so may you miss me;
But if you do, you'll make me wish a sin,
That I had been forsworn. Beshrew your eyes,
They have o'erlooked me, and divided me:
One half of me is yours, the other half yours,—
Mine own, I would say; but if mine, then yours,—
And so all yours."

By her lapsus linguæ, in which she tells Bassanio that she is already his, Portia allays her suitor's anxiety.

What is known at Oxford as a Spoonerism, so called on account of a distinguished professor who frequently committed the error, is the common mistake of replacing the initial letter or letters of a word by those of a succeeding word, usually taken from the same sentence.

While making a mental examination of a patient under my care, I obtained an anamnesis in order to test his memory. He had occasion to point out to me that he had made a mistake in saying that he had been at home prior to his admission to the asylum. I knew, of course, that this was so. In making his statement, however, he said "miscope" for "mistake" and I at once concluded that he was either meditating an escape from the asylum, or that he had escaped from the poorhouse infirmary, which had been his place of residence prior to admission. The latter was the more probable supposition for the simple reason that he had omitted all mention of that institution when giving me his history. I at once taxed him with having taken French leave of that place. He hesitated, became agitated, and finally, with some sense of shame, admitted the truth of my statement.

When returning from Glasgow to London recently, the day being particularly fine, I was loth to spend time in travelling. However, I had no option in the matter, and approaching the bookstall in the Central Station, I asked, amongst other things, for the *Telegraph* instead of the *Herald*. Thus, in my lapsus linguæ, I expressed very pointedly my feelings in connection with the long journey that was before us.

While speaking to a colleague of mine who was a candidate for an asylum post in Wales, for which a knowledge of Welsh was a necessity, I said to him "So if you feel that your knowledge of French is good." etc., substituting the word "French" for the word "Welsh." The error that I had fallen into would have escaped me, had not my attention been called to it. I made a mental note of the mistake, and later, found on associating to the word "French" that only that morning I had expressed the regret that my knowledge of French was not sufficient to allow me to speak it fluently, and that I had pondered over various methods of remedying this deficiency.

One day, when taking a very full anamnesis from a patient as a preliminary to submitting her to a psychoanalytical investigation,

I had occasion to ask her at what ages her parents had respectively married. She told me that her father was then twenty-two years of age, but that she could not say how old her mother had been. She gave me the year of their marriage, however, and her mother's age at death. Thinking to get what I wanted, viz., her mother's marrying age, by means of a little arithmetic, I asked her in what year her mother had died. To this she did not at first reply, but later said questioningly, more to herself than to me "1822?" and then, "No, No; how stupid of me: she was married in 1861." But when I thought of it thus 18-22, I felt certain I had got the information I desired. I assumed her mother to have been eighteen years of age when she married. My assumption proved correct, for the patient brought me a record of her mother's death a few days later, from which it was easy enough, knowing the year of her marriage, to calculate her age at that time. My questions, as I subsequently found out, touched upon a complex,¹⁰ and her mistake serves to show how well her mother's marrying age was known to her, though it had not succeeded in rising into consciousness. If anyone thinks that I am here reading a meaning into what has no meaning at all, I can only say that such an attitude is neither justifiable nor scientific, that the mistakes of everyday life must, a priori, have some explanation, and that until someone can furnish us with psychical laws which can be adopted over as wide an area and hold as true as those so ably set forth by Freud,¹¹ then, and then only, can his theory and its practical application be questioned. The incident recorded above is also an excellent example of that feature in word-reaction tests known as "perseveration," a thing the patient referred to was particularly guilty of in her subsequent associations.

One other matter we may well consider under this heading, and for an illustration, I turn to Hamlet (Act 3, Scene 2). Thus the Player-Queen:

"Nor earth to me give food, nor heaven light.
Sport and repose lock from me day and night,

¹⁰ A "complex" may be defined as a repressed group of emotionally toned ideas.

¹¹ As Jones, in his "Papers on Psycho-Analysis," epigrammatically says, "In the future, reason will be used to explain things; at present, it has to be used to explain them away."

To desperation turn my trust and hope,
 An anchor's cheer in prison be my scope,
 Each opposite that blanks the face of joy
 Meet what I would have well, and it destroy,
 Both here and hence pursue me lasting strife,
 If, once a widow, ever I be wife."

The Queen (of Denmark) here interpolates:

"The lady doth protest too much, methinks."

Precisely: by a process analogous to the phenomenon of over-determination which I have already commented upon, the Player-Queen betrays her own mind. In her determination that no one shall know her true feelings in the matter of second marriages, she oversteps herself; and her vehement denunciation only serves to show in what direction her thoughts lie. Many people are guilty of this protesting-too-much, and in so doing only succeed in laying bare their minds.

Mistakes in Writing—Misprints

Mistakes in writing are not made without cause and furnish us with good examples of repressed desires. When next January comes round, we will all probably make the mistake of heading our letters January, 1915, thereby signifying our regret that another year has slipped past. Similarly, when we are eagerly anticipating some event, we frequently mistake Monday for Tuesday, Tuesday for Wednesday, and so on. A student may, as the end of a term approaches, date back his letters, thereby expressing his wish for more time to prepare himself for examination. The commonest mistake made in writing is, perhaps, that of writing the first letter or syllable of one word, usually taken from the same sentence, instead of that of another. Such mistakes are not to be ascribed to chance, haste, inattention or the like. These are only predisposing factors, not the cause. Besides, in the committance of these errors, haste only succeeds in defeating its own object.

One day, when deep in a book on mythology, I suddenly remembered that I had omitted to write a somewhat urgent letter. As I was very interested in the matter I was then reading, I turned over in my mind the possibilities of postponing my letter-writing. Realizing this to be impossible, I very reluctantly laid

down my book and began to write. Let me now quote the lines which I had just read, and which I was so loth to leave aside. The tale is that of Isis and Osiris from a chapter on Egyptian mythology:

"She (Isis) was represented as a woman with the horns of a cow. Osiris, her husband or son, for he is regarded as both, is killed by his brother Set or Sethi, a being whose character answers to that of the Hindu Vritra," etc. Where two names are offered for the same individual, I instinctively choose the more euphonious, and in this instance I selected the form Sethi for future reference. Turning now to the letter I wrote, I had therein occasion to remark that my brother was busy "analyzing" and "synthetising" certain substances, but when I reached the latter word it recalled to mind the fact that I had seen Jones¹² use a different form of the same word, viz., "synthesising"; and that when I had come across it, the subject-matter having proved so interesting, I had omitted to consult a dictionary as to which was the more correct form. I there and then looked the matter up, and found that the latter was given the preference. I therefore proposed to use it, but found on re-reading my letter, that I had spelt it thus "synsethising." For a time I was quite unable to account for this mistake, but if the word I wrote be divided up into three syllables, thus, 'Syn-sethi-sing,' in the center is found the name of Osiris's brother, a name which I had made a mental note of prior to throwing my book aside. My unconscious thoughts were with Sethi, and my mistake indicates the spirit in which I took up my pen to write.

When furnishing a medical report on some boys, I recently wrote, "many of the boys were found to be underglad," putting "g" for "c," at the same time showing in what direction my sympathy lay. On another occasion, when acting as an assistant in general practice, I had good reason to complain of the poverty of the heating arrangements. I wrote to my principal about the matter, and amongst other things said "Surely a man is worthy of his fire," substituting "f" for "h."

It may here be observed that once a mistake is made, re-reading of the script only too frequently fails to reveal the error. The unconscious impulse which was the cause of the mistake is still

¹² "Papers on Psycho-Analysis."

potent enough to prevent the attention of the writer from being cast in that direction. Hence the value of having one's proofs read by a second party.

Misprints are due to the same causes, though they are not so easy of explanation owing to the fact that the errors may be made by one of several people, the proof-reader, the printer, or the writer.

Punch takes the following from the *Scotsman*, "He had neither the wealth of the Plantagenets, nor did he derive any income from the American trusts (loud daughter)"; and thus comments upon it: "We knew what was meant without the explanatory parenthesis."

Mistakes in Hearing and Reading—Assimilation

One of the commonest examples of assimilation is the hearing of one's name in mistake for another's. The likelihood of this is increased by similarity of the names and an anticipatory mood. The student, expectant of passing in an examination, may fancy he hears his name two or three times when the pass-list is being read out.

When submitting a patient to the word-reaction test, he mistook the word "cream" for "dream," and reacted with "something going on in the mind." I mistook this for "something going wrong in the mind," a most appropriate assimilation on my part considering the fact that he had assimilated the test word.

Mistakes in reading, provided the type is clear and distinct, furnish us with truer examples of assimilation than mistakes in hearing; for in the latter, one must always discount the factor of indistinct pronunciation on the part of the speaker. An assimilation, in its psychological sense, is a difficult thing to define. All mistakes in hearing and reading are not true assimilations, a fact which I have seen no psychoanalyst comment upon. It is true, nevertheless, that one can almost always instinctively distinguish between a word assimilated and a word taken up wrongly through bad pronunciation. If a speaker have a number of people for his audience, all of whom simultaneously mistake one of his words, especially if they do so in the same sense, there is no assimilation; but if only one or two out of the number present

make the mistake, we are justified in assuming an assimilation. The sense of hearing of everyone concerned must, of course, be normal.

One evening recently, when my mind was full of the new psychology, I thought I saw, on opening a newspaper, in fairly large type the heading "Freud in Germany." On looking again, however, I saw "Fraud in Germany." In this instance no blemish could be found in the printing.

The following, from Punch, is also an excellent example of pure assimilation. An extract from the Dublin Saturday Herald reads: "The suffragette leader, looking very pale and emancipated, was driven out of prison in a closed carriage." Punch comments on this, "The wish is father to the look." So much for the misprint; now for the assimilation. On reading the above extract and the accompanying comment, I failed to see the point of Punch's remark, so I read the matter once more but with the same result. Thinking that I must be unusually dull in the head, I set myself to carefully read the matter a third time. Then, and then only, did I notice that the word linked to "pale" was "emancipated," and not "emaciated," as I had taken it to be. I need only add that I am an ardent supporter of the anti-suffragist movement.

On opening my programme at Covent Garden last winter, whither I had gone in company with a friend to see the Russian Ballet, judge of my astonishment in seeing the title "Les Syphilides" given to one of three dances. The title was, of course, "Les Sylphides." My friend made the same mistake and correctly interpreted it as the result of a heated discussion we had had previous to leaving for the theatre, on the value of salvarsan in the treatment of syphilis. Curiously enough, a colleague of mine, who had been present during the discussion, and to whom I handed my programme when I returned, remarked to me, "Do you know, when I saw that (pointing to the title) at first, I thought it was 'Les Syphilides.'"

Symbolic Acts

Symbolism plays a large part in our everyday life. That symbolic acts enable us to get a glimpse of a person's unconscious is well known, though the importance of it generally passes unper-

ceived. Music is often used to give expression to our complexes. For instance, when a person sits down of his own accord at a piano, we may justly interpret his unconscious feelings by what he plays.

A good illustration of symbolism is here related. One very hot day, having walked far into the country and having had nothing to eat or drink since early morning, I halted at a farm house not far from the road,¹³ and asked for food. The good lady of the establishment very civilly entered into conversation with me, and learning that I had travelled far, she bade me come in and be seated. Being pleased with my reception, I entered; and while I partook of the food and drink set before me, our conversation continued. In the room in which we were seated was a curtained recess leading to an outhouse of the kind so frequently seen in farm houses, from which resounded the voice of someone singing "Coming through the Rye." During a pause in our conversation, the strains grew louder and louder, and finally, a young girl entered the room, abruptly ceasing her song as she stepped forward and caught sight of a stranger. I asked her to continue, but this she would not, only busying herself with her work. When I had finished my repast, and was about to take my leave, I asked permission to put a question to her. To this she readily enough assented, so I asked her if she would tell me why she had been singing. She replied "What a question! I sing because I am happy." "Yet many people," I said, "are happy, and have good voices, but only few sing." Here she vouchsafed no remark, so I continued; "But I am not so concerned about your singing; besides, you have already given me an answer": "but why do you sing that particular song; perhaps you have good reasons for doing so?" To this she naïvely replied, as she beat a hasty retreat through the door by which she had entered, "And I have."

A friend of mine, who was about to get married, came downstairs to breakfast one morning, whistling the Wedding March from Lohengrin. "Surely," I said, "you think it long waiting for the 21st" (naming the wedding day). "As a matter of fact, I do"; he said, "but I don't quite follow your remark." I asked him if he knew what he was whistling, but it was evident from the

¹³ Beyond Baker's Loch, near Drymen.

pause which followed that he did not. He finally succeeded in bringing the matter into consciousness, when he realized the justification of my remark.

Those who have been fortunate enough to see "Instinct" a play, by the way, which might have been written by Freud himself, so accurately does it portray his theories, must remember the incident when the husband, a surgeon, advances towards his wife, thinking to embrace her, but only to find that she recoils affrightedly, throwing both hands over her eyes. To her husband's "Why, what's the matter?", she replies, "Nothing—nothing: I—I saw a spot of blood on your cuff." No blood was there, and after demonstrating this fact to her, her husband says "Come, come, your nerves are out of order!" But her false perception is only a preliminary to her denunciation of him as one whose hands are continually steeped in blood, and proves to be symbolic of the mental picture she had of her husband. Her affection, too, for the consumptive poet, who is the source of all the discord, is but her unsatisfied maternal instinct coming into play.

While speaking of this play, it is worthy of notice that a lapsus linguæ occurs in it which is pregnant with meaning. The surgeon, in his consulting room, is notified of the Iago of the piece, by name "Walker," and when he approaches, the surgeon says, "Sit down, Doctor—eh—Walker, I mean" substituting "Doctor" for "Walker," and thus unconsciously expressing his disapproval of the latter's visit.

Projection and Allied Mechanisms

The phenomenon of projection, which, as we shall see later, is a noticeable feature in many abnormal mental states, is also commonly resorted to in everyday life in order to avoid touching upon a painful complex. One illustration will suffice. A friend of mine one day asked me if I could do anything for a fellow-worker of his who suffered much from spermatorrhœa. During the latter part of his recital of the case, he said, "Six months ago he sought medical advice on the matter, but the doctor has failed to treat *me* with any degree of success." Here I interpolated "You mean 'him' of course." He at once recognized his mistake

and added by way of explanation "No, 'me' is correct. I regret I misled you, but I felt so ashamed of my condition that I did not wish you to know I was referring to myself." Here we have an individual who, in order to hide feelings which were a source of much mental pain to him, projects them, during conversation, on to some non-existent party.

A few other mechanisms, by which a painful complex is repressed, may be briefly touched upon. The following lines taken from Burns¹⁴ show us how two lovers throw dust in the eyes of the world, in order to hide their true feelings for each other:

"Aye vow and protest that ye care na for me,
And whiles ye may lightly my beauty a wee;
But court na anither tho' jokin' ye be,
For fear that she wyle your fancy frae me."

In a similar way, by the assumption in consciousness of the opposite quality, does an individual counteract feelings which are incompatible with his ego, and throw dust, so to speak, in the eyes of the psychical censor. The overscrupulous attitude already cited, which I adopted with regard to the payment of accounts is an excellent example of this.

The exhibition of *bien-être* which we are so pleased to note in our friends is, alas, only too often superficial, and serves but as a cloak to conceal a life of sorrow. It is for this reason that the Jester in the "Yeoman of the Guard" commands so much sympathy.

In order to reach the same goal, viz., a refuge from intra-psychical conflict, too many people indulge in alcohol.

"Care, mad to see a man sae happy
E'en drown'd himsel amang the nappy."¹⁵

In his lectures on *materia medica*, Professor Stockman says that no one indulges freely in alcohol without having some psychological necessity for doing so; and Trotter¹⁶ speaking of alcoholism, says "almost universally regarded as either, on the one hand, a sin or a vice, or, on the other hand, as a disease, there can be little doubt that it is essentially a response to a psychological

¹⁴ "Whistle, and I'll come to you, my lad."

¹⁵ Tam o'Shanter.

¹⁶ "Herd Instinct," *Sociological Review*, 1909.

necessity. In the tragic conflict between what he has been taught to desire and what he is allowed to get, man has found in alcohol, as he has found in certain other drugs, a sinister but effective peacemaker, a means of securing, for however short a time, some way out of the prison house of reality back to the Golden Age."

II. THEIR RELATION TO ABNORMAL MENTAL PHENOMENA

"He concluded by paraphrasing Hamlet, 'There are more things in heaven and earth, doctor, than are dreamt of in your psychiatry.'"

Brill's "Psychanalysis," page 123.

The lot of the alienist is, in one respect at least, not a happy one; he has to be content with few, if gratifying recoveries. Nor has it ever been otherwise throughout the history of insanity. Is it, then, that the maladies which are his special care are not, for the most part, amenable to treatment, or is it that the poverty of his recovery list is due to the lack of a proper understanding of such abnormal phenomena as present themselves for treatment? Recent advances in psychology point to the latter as being the more correct inference. If this be so, then there is yet no need for us to join the ranks of the materialists, there is yet no need for us to say with Stoddart:¹⁷

"The pith of the whole matter is this: that among savage peoples the interests of the individual are subordinated to those of the race and natural selection is at work; while among civilized nations the interests of the race are subordinated to those of the individual, natural selection is allowed no play, and the result is the survival of the unfittest. This is the true cause of the increase of insanity; it lies under our very hands. The medical man is himself responsible for the increase of disease and the degeneration of the race. The physician who specializes in mental diseases is, or should be, a comfort and a blessing to his present patients, but he is a curse to posterity."

With the exception of that brief period when Hippocrates endeavored to give to insanity a definite scientific footing, the first or demonological conception held sway until the middle of the eighteenth century. At the end of that century, the physiological conception had taken firm root and may be said to continue to hold

¹⁷ "Mind and its Disorders."

the field at the present day. Much was, and is, expected, though but comparatively little has been gained, at least as far as increasing the percentage of recoveries is concerned, from this conception of insanity. Its main contention is that mental changes are dependent on, and proceed *pari passu* with, physical changes. This conception may eventually prove to be the correct one, but that it certainly is not, from the point of view of the psychiatrist, a very encouraging one, must be admitted by even its most ardent supporters. The "*mens sana in corpore sano*" dictum has its origin in a physiological conception of insanity; and yet, it has always seemed strange to us that so many people are admitted to asylum wards who bear little or no clinical evidence of an unsound body. If an unsound mind is the reflex of an unsound body, one would expect to find a large proportion of asylum patients confined to bed for one reason or another. That this is not the case here¹⁸ is evidenced by the following, taken from the latest Commissioners' Report: "The number of patients confined to bed at the time of our visit amounted to 187, or about 7.4 per cent. of the total in residence. They included several cases so confined for mental reasons, amongst which were the most recently admitted patients."¹⁹ It is not sufficient to account for the discrepancy existing between theory and fact by saying, as some have the habit of saying, that the clinical evidence of a physical lesion is not forthcoming because the means at our disposal for eliciting certain lesions are yet too meager for that purpose. This is only begging the question. Leaving on one side cases of congenital mental defect, of epilepsy, of general paralysis of the insane, and of insanity with grosser brain lesions, there exists a large number of cases in which we have, as yet, no legitimate reason to infer a brain lesion; nor is the evidence on the post-mortem table sufficiently weighty to account for the abnormal phenomena observed.

Towards the end of the nineteenth century, however, a new school of psychologists arose in France. These, with Janet at their head, developed the psychological conception of insanity and since then great strides have been made in this direction by

¹⁸ Colney Hatch Asylum.

¹⁹ Recent admissions are, of course, confined to bed, irrespective of their physical condition.

Kraepelin, Jung and Freud. This more recent conception, which, *si non è vero, è ben trovato*, has cast abroad a more hopeful spirit in psychiatric circles. Much good work has already been done abroad in attacking insanity from this standpoint; but in this conservative country of ours, the views of the new psychologists seem to gain favor but slowly. It is with the view of demonstrating, in normal and abnormal states, the wide applicability of some of the Freudian mechanisms, that this thesis has been undertaken.

As we had occasion to mention already, if the ordinary individual is asked for an explanation of the mistakes which he makes in everyday life, he at once retorts either, that they are due to chance, haste, or inattention, or, that they are causeless: and, in any case, he regards the person who seeks to interpret them as one to be laughed to scorn. The adoption of this attitude is simply due to the fact that he can find no better reason for his error. Why? Because the cause is hidden from him: it lies there in his unconscious, and, being there, does not for him exist. His nearest approach to a correct answer is to ascribe such mistakes to what are, after all, only predisposing factors.

Now this attitude of the ordinary individual with regard to the mistakes of everyday life is a very apposite illustration of the attitude adopted by the average sane man towards the delusions of his insane brother. In one breath, a lunatic describes himself as a multi-millionaire, and, in the next, begs for a sixpence to buy tobacco. The sane brother, who is listening attentively the while, goes home and writes a chapter on the irrationality of the lunatic. As a matter of fact, the insane person will give us a better show of reason for his delusion than will the ordinary individual for his mistake. This is but natural, for in both cases, the rationalization is produced subsequently, and we have yet to meet the sane man who can rationalize as well as the deluded lunatic. The truth of the whole matter lies, of course, in the fact that reason does not play such a large part in relation to mental processes as it is thought to do.²⁰ Both the mistake and the delusion have their origin and their rationality somewhere out of the reach of consciousness, viz., in unconscious feelings. The truth of this statement need not be pressed home by the

²⁰ Cf. p. 123.

quandary, familiar enough, in which a politician finds himself, in seeking to make his party opponent "see reason."

Let us now direct our attention to the subject of repression and repressed desires. While endeavoring to obtain a psychical cause—trauma—for hysterical manifestations,²¹ Freud formulated the following theory: "Through my psychic work I had to overcome a psychic force in the patient which opposed the pathogenic idea from becoming conscious." The reason for this resistance on the part of the patient is owing to the fact that the pathogenic idea is always accompanied by an affect of shame, reproach, mental pain, or a feeling of injury. We have seen how well this theory of repression holds good in the trivial mistakes of everyday life; and if we now pause to consider exactly what happens when a pathogenic idea strives to enter consciousness, we can then see how far the theory applies to abnormal mental phenomena.

When an idea is found to be incompatible with our ego, *i. e.*, when it is a pathogenic idea, the ego may treat it in one of several ways. If the affect accompanying the idea is not a strong one, the ego does not stoop, as it were, to repress such an idea, but merely treats it, as far as possible, as non-arrivé. The two ideas are maintained, but separately so, in consciousness. This is the explanation of "Dissociation of Consciousness," a conception which is by no means confined to abnormal mental states. When a person plays a skilful hand at bridge, and attempts, at the same time, to solve some abstruse problem, for example, in metaphysics, he exhibits dissociation of consciousness, inasmuch as two ideas occupy his field of consciousness at one and the same time. Here, however, the dissociation is temporary, partial, and subject to the will of the individual; whereas, in abnormal mental states the dissociation is no longer under control, is complete if temporary, and only too frequently is found to be permanent. Closely associated with this conception, but quite distinct from it, is the dissociation of the stream of consciousness. In normal mental life, the idea, which, at any given moment, holds sway in consciousness, is intimately connected with that which preceded it and with that which follows it. If this be not so,

²¹ "Selected Papers on Hysteria and other Psychoneuroses," p. 87, *Nervous and Mental Disease*, Monograph Series, No. 4.

then there is interruption or dissociation of the stream of consciousness.

Let us now return to our deluded friend who describes himself as a millionaire and yet asks for a sixpence. The ideas which center around his delusion, being incompatible with those which center around his ego, are shut off from the latter by the process of dissociation; at the same time, the dissociation of consciousness prevents the patient from becoming aware of their incompatibility. If, however, his attention is called to the absurdity of his position, or if he has a keen insight into his own mental condition, he obviates the difficulty in which he is placed by means of rationalizations. In so doing he is only acting like the normal person who, when accused of inconsistency in his actions, pours forth a volley of reasons in order to explain away his conduct. It is in rationalizations that secondary delusions have their origin.

It may now be worth our while to enquire why a patient should have a delusion, and having one, why it is sometimes a delusion of grandeur, sometimes a delusion of unworthiness. We have seen that in the psychopathological acts of everyday life our mistakes are determined by our unconscious feelings or desires, which, having taken advantage of such predisposing factors as haste, inattention and the like to elude the psychical censor, have, in order to find expression, risen into consciousness. We have also noted that a painful complex may be repressed by the assumption in consciousness of the opposite quality, that a life of sorrow is often concealed beneath a smiling face; and that one of the main reasons, at any rate, for indulgence in alcohol is the avoidance of intrapsychical conflict. Let us now consider another phenomenon which presents itself in the daily life of the individual, viz., day-dreaming. Day-dreaming is a mechanism to which we resort in order to give expression to our unconscious desires. When we are unsatisfied with reality, when our present position in life is incompatible with our insatiable ego, we seek relief from the intrapsychical conflict by building castles in the air; we are no longer bound down by facts, but in imagination satisfy all our wants. As Brill,²² when speaking of repressed desires, says: "To-day there are no more worlds to conquer, but we are all Alexanders, none the less. Each of us who is not

²² "Psychoanalysis, its Theory and Practical Application," p. 40.

afflicted with the emotional deterioration of the schizophrenic is dominated by ambitions and is never perfectly contented. . . . We want much, and we get comparatively little, but we never stop wanting."

The delusions of the insane are of the same nature as the phantasies of the normal individual. Delusions of grandeur are, in this light, self-explanatory; delusions of unworthiness, however, do not at first sight seem to tally with this explanation; but a moment's consideration shows us that such delusions always touch upon a strong religious complex, and are to be regarded as a negative expression of the desire for future happiness; they are but the exaggerated development in consciousness of opposite repressed feelings. As we have noted above, delusions of persecution have their origin in rationalizations: and, as we would expect, are exhibited by such patients as have some insight into their own mental condition.

How far this conception of delusions has taken us is manifest by reading the following lines taken from Stoddart:²³ "We have just seen that all who suffer from delusions lack insight; and from the investigation of patients we find that the converse usually (sic) holds good, that those patients who lack insight almost invariably suffer from an insane delusion, and that those who have insight do not." We cannot agree: we maintain that secondary delusions can only arise where the patient has sufficient insight into his own condition to recognize that his primary delusion is incompatible with his ego. Our millionaire friend who finds himself unable to purchase tobacco solves the absurdity of his position by assuming that someone has robbed him of his money. Thus, the insight which the patient has into his own condition is the basis of the delusion of persecution.

Hallucinations are to be regarded in the light of a dissociation of consciousness, the "voice" being the dissociated or split-off portion addressing the main body of the personality. How much sounder this conception of an hallucination is than that adopted in current text-books is best evidenced by a reading of the following passage, in which the writer in endeavoring to bolster up the physiological conception of insanity, has only succeeded in getting himself inextricably mixed up. Again we quote from

²³ "Mind and its Disorders," p. 149.

Stoddart:²⁴ "The deaf, but not the congenitally deaf, are especially liable to hallucinations of hearing. . . . Auditory hallucinations are, as a rule, of evil prognostic significance; the exceptions to this rule may sometimes be recognized by getting the patient to ascertain whether he can still hear the sounds when his ears are stopped. In the majority of cases they are no longer heard; but if they still persist, the prognosis is more favorable since the patient either believes or may be reasoned into the belief that the sounds are hallucinatory. . . . Hallucinations of both vision and hearing are most frequent at night when all is dark and quiet." Here we have the statement that, when their ears are stopped, the majority of hallucinated patients no longer hear hallucinatory, sounds. Apart from the fact that our limited experience flatly contradicts this assertion, it is tantamount to saying that, if we felt so inclined, we could relieve patients of their hallucinations, by depriving them of their sense of hearing. But how does this coincide with his first statement that the deaf (not the congenitally deaf, mark you) are especially liable to hallucinations? Again, his statement, which we believe, that auditory hallucinations are most frequent at night when all is dark and quiet, *i. e.*, when the conditions are such as most resemble a stopping up of ears, does not, to put it mildly, in any way strengthen the view that a patient's hallucinations disappear when his ears are stopped. Furthermore, to attempt to reason a patient into the belief that the sounds which he hears are of an hallucinatory nature is as great folly as to try to reason a patient into the belief that he is suffering from an insane delusion, and is attended with as beneficial a result.

Dissociation of consciousness, while it does not account for an obsession, explains the relation it bears in consciousness to the ego. As we shall see later, the ego regards the obsession as absurd, but at the same time does not subject it to repression for a very definite reason.

It now remains for us to see in what way the ego treats pathogenic ideas which are accompanied by strong affects. In such cases, the idea, having been refused direct admission into consciousness by the psychical censor, declares war on the main body of the personality, and an intrapsychical conflict ensues. This

²⁴ Op. cit., p. 110.

may result either favorably or unfavorably to the individual. In the normal course of events, the ego thoroughly appreciates the incompatibility existing between the pathogenic idea and itself and consciously selects one or other of the alternatives. This is a right and proper solution of the difficulty. In other cases again, the pathogenic idea is modified sufficiently to render it no longer incompatible with the ego: this also is a natural reaction to conflict. One of two other results, however, both of which are abnormal and terminate unfavorably to the individual, may take place. The first of these is best explained by considering how an obsession is formed, and the "washing mania" to which we previously referred serves as a good illustration for this purpose. A young woman, admitted to this asylum last year, was found to be suffering from an obsession of this kind. Six months previous to her admission she had given birth to an illegitimate child, and the circumstances arising in connection with this event had been a source of great mental pain to her. The set of ideas centering around her moral lapse constituted a psychical trauma; and her ego, finding such ideas incompatible, repressed them. The repression was for the most part successful, but the affect of uncleanliness being a strong one, it detached²⁵ itself from an idea which was long subjected to repression, and, in order to find expression in consciousness, attached itself to another indifferent idea, in this case no longer in the psychic, but in the physical sphere. In washing away a stain from her hands, she, like Lady Macbeth, is symbolically washing away a stain from her conscience. It may here be mentioned that when the patient had the obsession explained to her in this light, the constant washing of the hands ceased and has not since been resumed. More often the affect is simply transferred from one idea to another in the psychic sphere; but it is here worthy of note that Freud²⁶ regards the somatic innervation of hysteria as the result of a previously received psychic trauma, and he speaks of the transference of an affect from the psychic to the physical sphere as the process of "conversion." The advantage thus gained by the ego in the case of an obsession is less than in the case of hysteria, inasmuch as in the former, though the pathogenic idea is repressed, the affect

²⁵ Cf. p. 123.

²⁶ Op. cit.

still remains potent after transference; whereas in the latter, psychic excitement becomes mere bodily innervation.

The various phobias have their origin in the same mechanisms as obsessions, so that we may speak of hysteria on the one hand, and, obsessions and phobias on the other, as having a psychogenetic origin.

The second and more drastic method which is employed by the ego towards a pathogenic idea accompanied by a strong affect is best illustrated by a consideration of what happens in acute mental conditions such as the acute confusional states, cases of complete autopsychic amnesia, and the acute maniacal states of *folie circulaire*. In such acute states the ego, wearied by the constant strain of suppressing the painful complex, is finally, though temporarily, overcome by it. Even so, however, the mechanism of repression still holds good, for when the complex erupts into consciousness, the ego retires from the conflict, and leaves it in entire possession of the field. It is in these cases that dissociation of the stream of consciousness occurs. When an individual merges into an acute hallucinatory psychosis the complex dominates the field of consciousness, and he remembers little or nothing of his former existence. Similarly, when the complex retires, the ego resumes its wonted position and takes up the thread of life where it left off.

The phenomenon of "projection," which, as we have seen, is a common feature of everyday life, furnishes us with another reaction of the mind towards a repressed complex. The painful pathogenic ideas, being incompatible with the ego, are projected on to some other person where they can be more conveniently rebuked. As Hart²⁷ says, "Throughout all ages 'the woman tempted me,' has been the stock excuse of erring man"; and this mechanism of avoiding intrapsychical conflict is a characteristic feature not only of chronic alcoholism and dementia præcox, but is perhaps the main feature of paranoia. The persecutory delusions of the paranoiac are projected repressed complexes, the pathogenic wish being thrown on to some other, mayhap, non-existent individual who is then regarded as a tormentor.

The phenomenon of "introjection" which is also a common feature of everyday life and which is exhibited in excessive sympathy displayed without due cause, is the exact opposite to that

²⁷ "Psychology of Insanity," p. 122.

of projection and is a characteristic feature of the psycho-neurotic.

We hope we have succeeded in demonstrating the bearing which the psychopathology of everyday life has upon morbid mental phenomena. It has enabled us to find a reasonable explanation²⁸ for many things which have too long been regarded as meaningless or absurd. Yet one more illustration. When making a mental examination of a female patient, the last note on whose case sheet, typical of the others which preceded it, ran as follows, "In statu quo, dull and demented. Bodily health fair," we found very little evidence to show that the dementia was emotional and not genuine in character, until on asking the patient to waken up and take a little more interest in her surroundings, we received the startling answer, which taught us a severe lesson, "But, doctor, how can I find time to take interest in my surroundings? I am busy enough as it is." That many so-called cases of dementia are not genuine cases of dementia, but are what Hart²⁹ refers to as cases of emotional dementia, is well known. We are all aware that a "demented" patient periodically acts in an extremely rational manner, and it is this which has led Brill³⁰ to say that dementia præcox is often neither a dementia nor yet a præcox.

To sum up, we are too ready to regard the isolated phenomena which are presented to us in the insane states in the same light as the ordinary individual regards the erroneous mental functioning of everyday life. We forget that the sane and the insane are subject to the same psychical laws, and that the difference in their mental states is one of degree only. As Kohnstamm,³¹ speaking of the relation existing between conscious and unconscious mental processes, says: "The biological way of thinking sees in the facts of consciousness only mountain-peaks, which soar into sight over a sea of mist, while the mountain as a whole—the totality of vital phenomena—remains hidden from the immediate consciousness. If one confines oneself to the view from above, there

²⁸ Cf. p. 121-2.

²⁹ Ibid., p. 27.

³⁰ Op. cit., p. 125.

³¹ Quoted by Jones, op. cit., p. 95, from the *Journ. f. Psychol. u. Neurol.*, Bd. 18, S. 101.

appears to be no natural connection, no regularity. If, however, one disregards the mist that conceals the base, one recognizes how the mountains rise from the plain and have a common basis. One attains the scientific insight of the unity of what, under chance conditions was partly visible, partly invisible."

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THE INTEGRATIVE FUNCTIONS OF THE NERVOUS
SYSTEM APPLIED TO SOME REACTIONS IN
HUMAN BEHAVIOR AND THEIR AT-
TENDING PSYCHIC FUNCTIONS*

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The object of this paper is to harmonize certain psychic functions with physiological and integrative functions of the nervous system. The older neurological, descriptive and static psychiatric studies seem unable to penetrate into the more subtle problems of the pure psychoses. Their service lies better in drawing parallelisms between anatomical structures and regional functions of the nervous system. These studies, and the researches attending derangements of metabolism which cause psychoses, have great value in discriminating the organic and intoxication factors in the psychoses. However, the pure psychoses, as psychogenetic problems, require an entirely new interpretation, a special technic and an unbiased attitude of mind to understand and feel their existence and true value as causes of abnormal behavior; and we wish to show that certain psychic functions producing psychoses are in harmony with more recent interpretations of the functions of the nervous system.

Habits are a very important factor in the regulation and evolution of behavior, through the cultivation of stability and resistance, but they only train and organize limited resources of reaction. Habit formation is only possible when the instinctive and emotional functions are capable of modification. When emotions are intensely generated they always cause more or less prolonged derangement of the habitually used modes of psychomotor expression. Habits, as the usual psychomotor channels of expression, though often conducive to a vulnerable status of the

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personality, which may collapse under strain, do not seem in themselves to be sufficient to produce a pathological emotional state. Usually we find that a conflict with the habit or trend, which can neither be effectually repressed or disorganized by the individual, nor allowed free play, causes the distress, and the reverberations from the conflict inevitably overflow from the voluntary psychomotor apparatus into the involuntary psychomotor systems or visceral fields.

This phenomenon of overflow of nervous energy into the involuntary muscular system, when the required outlet through the voluntary muscular system is inhibited, is a frequent occurrence. Emotional states have characteristic outlets through the voluntary motor systems for discharge. Then they seem to be capable of more or less voluntary control. The inference is that certain disturbances of the involuntary muscular system are often best adjusted by releasing the tension through a definite and free use of the voluntary muscular system; for example, in expressions of anger, grief, sorrow, etc.

A physician was fishing one morning, just after eating his breakfast. He hooked a goodly sized bass. After a pretty fight, he succeeded in drawing it up to the side of the boat, but as he tried to land the fish it unfortunately escaped. A minute or so later he was further surprised by the unexpected regurgitation of his breakfast. The connection of this physiological reaction with the more or less repressed emotional reaction might well suggest an overflow phenomenon of a simple kind; and similar more or less complex ones undoubtedly figure in the conflict reactions of many psychogenetic disorders.

Although the introspective studies of the emotions in academic psychology are rather unheeded by psychiatrists, they have a certain value and accuracy which may well be used here. A review of the works of many of the teachers of academic psychology shows a general recognition of the phenomenon that ordinarily, whenever obstacles to progress are encountered (perceptual or ideational), the motor discharge is thrown back upon the vital processes of the organism, and straightway we have an emotion.¹

Analyses of psychoneuroses have demonstrated repeatedly that the above is true. Repressed psychomotor discharges or affects

¹ Angel's Psychology, p. 381.

may not cause a classical emotional state, but may cause such serious visceral and vasomotor disturbances that often the individual's health is impaired, and may become the subject of a chronic complaint, in some cases with an irreparable distortion of the personality.

Whether we favor the view that an emotion is the result of an intra-cerebral change, and reinforced by the visceral and vasomotor reactions, or that it is in itself the cerebral and psychic reaction to the vasomotor and visceral changes, we may accept that certain factors in the physiological mechanics of emotions are constantly present; namely,

1. That the emotional state is aroused by some kind of cerebral stimulus.
2. That it is a type of reflex action.
3. That it involves essentially the cerebral adjustment towards essential changes in the viscera, glands and vasomotor system.

James long ago emphasized the importance of knowing the "physiological mechanics" of emotions; that mere classifications of emotions had little value, and one seemed to be as good as another. This holds as well for abnormal emotional states and their interpretation which now constitutes an important part of psychiatry. It is generally accepted in psychology that instincts and emotions are types of reflex action. Sherrington's conception of a reflex includes a receptor, conductor and effector, which latter is principally connected with motor cells. He has also shown that they are so integrated as to work in types or systems under usual conditions. Psychology tends to divide all motor activity consequent upon cerebral change into instincts, emotions and voluntary acts. How are we to understand the mechanism?

There are, anatomically, physiologically or functionally classified, two great groups of effector cells: those connected respectively with the voluntary and the involuntary muscular systems. The effectors of the voluntary muscle cell group type are ordinarily used for outward, instinctive expression: and the involuntary muscle cell group effectors seem ordinarily to be used in inward or emotional changes. Reflex actions may use both systems of effectors, as in anger. If the discharge is inhibited from the voluntary system the viscera and vasomotor systems receive the surplus motor discharge. The analysis of such conditions shows that

such visceral disturbances in their very nature are not transitory, but may endure for some time, and moreover such occurrences tend to develop a predisposition to this type of re-adjustment.

Further analysis of such cases seems to show a constant tendency of this repressed affect to maintain a "set of mind," or tendency to react characteristically until it can be discharged *adequately* through a *suitable* use of the voluntary motor system. Frequently the accumulation of such affect may become so marked that discharge through the voluntary system is inhibited by the desire to maintain an outward appearance of self-control; especially since, if once repressed it cannot be freely expressed because of the persistence of the inhibitive mechanism or censorship. Many of us have probably experienced the physical discomfort when unable to recall a familiar name under urgent circumstances. Ideas and perceptions may cause the repression, or the genesis of an emotional state. When ideas of self-censorship are associated with an exogenous censor they invariably either cause a repression of the feelings, or maintain the old repressions constituting the painful readjustment. The first work of the analyst is a physiological, as well as a psychological one; namely, to readjust the ideas or perceptions causing the repression. This is not an easy thing to do, and may require great care and time. When it is not successfully performed little real insight or success will attend the treatment of the case because the patient is unable to express the affect and make a re-adjustment.

A case of hysteria would have most violent states of hatred for her husband and mother-in-law, but she never felt able to speak out her feelings because she held herself partly responsible for her difficulties. Also she was afraid that she might lose her self-control and violate their affections for her. Each repressed idea-emotion complex may become the unconscious receptor of an unsuspected, "adequate" stimulus and arouse an unforeseen and not understandable affect. This same case of hysteria could not understand why she should develop violent hatred for a physician when he removed a bloody sponge from her ear, or become nauseated when red fruits and vegetables were placed on the table for the meal.

The presence of such repressed complexes can be frequently found by association tests, automatic writing, and dream analysis.

The complex serves as a receptor and the stimulus shows its effect in a diffusing wave of reactions (confusion) and necessitates a diversion or substitution to establish a tolerable coördination, and the substituted reaction then has the rôle of a kind of defense against what is unacceptable. The psychosis or psychoneurosis is the effect, the picture, or result of the conflict, and usually represents the individual's unconscious expression of all the determinants of the conflict. Under the circumstances, when a pathological compromise or adjustment is established it seems to be valuable to the patient. In such cases one is often struck by the logical almost quantitative balance of forces. Many of the determinants of the conflict may not be accessible to consciousness at the time, but be repressed. In such instances the patient is the host of a conflict and may not know it except for the somatic distress or inability to adjust to a situation. Sometimes the somatic reaction may even feel as an advantage and the patient may be surprised and disappointed at losing it on recovery.

One of my cases of hysteria who did not know that her hands were anesthetic for heat and cold, was very much pleased with her ability to wash dishes in hotter water than any of the other patients could use. She could not remember when this faculty developed. After the analysis and readjustment her cutaneous sensitiveness became normal, and she was surprised to learn that she could no longer endure the hot water.

The mechanism of psychogenesis of a healthy or unhealthy psychic status would be unintelligible if there were not a chain of causal factors demonstrated, simply because a knowledge of the causes or determinants of a problem make it intelligible. To explain that an individual collapsed under strain because he was constitutionally weak would be about as scientific and satisfactory as stating to a scientific construction engineer that the house fell because the foundations were faulty. Too little attention has been given by current psychiatry to the possibility of a summation of environmental crises, vulnerable physiological states, the overdevelopment and fixation of fundamental desires upon unattainable objects during the early periods of the individual's growth, and the laws and processes of fixation of insufficient adjustments. We see clearly the greater demand for knowledge of the mechanism of physiological shock as the result of emotional stress, and

the psychology of developing emotional states and environmental situations which are conducive to shock and for studies of expression, defensive and compensatory mechanisms in man and in comparative psychology.

Sherrington's studies of the integrative functions of the nervous system bear out remarkably the manifestations of certain psychic functions as understood from their analysis. In his studies of the receptors and the effectors or common paths, he demonstrated their highly important dual nature in that they always react positively for certain stimuli, but at the same time negatively refuse to accept other stimuli. He, also, found that like reflexes may use a common path at the same time by reinforcing one another, and that unlike reflexes can only have successive but not simultaneous use of the common path; and he makes the plausible suggestion of obvious importance to psychology, "that the alliance of like reflexes and interference of unlike reflexes in their actions upon their common path seem to lie at the very root of the great psychical process of attention."² Singleness of function and alliance of like reactions of effectors produce coördination.

Now in the psychic process of attention, for example as demonstrated in the following control association test, all diverting associations are inhibited and the attention coördination is fixed upon the object of the test to give a reaction word of a special type to a stimulus word in the quickest possible time. The "set of mind" for the test is open or "positive" for the proper reaction word and "negative" for all others. In this instance the "negative" inhibiting functions were not quite sufficient to repress infringing reflexes antagonistic to the set of mind which has been aroused by the peculiar nature of the stimulus word, hence momentary incoördination resulted until a suitable reaction word was found. The repression of the psychomotor trend, the desire to explain delayed the time and caused a perceptible internal discomfort, which disappeared after the discharge was permitted in this case through speech, as the explanation was spontaneously made.

A young lady was the subject of a controlled association test

² Sherrington: "The Integrative Action of the Nervous System" (p. 234).

in which the stimuli were a series of verbs requiring a series of suitable objects for reaction words. The subject was asked to fix her attention upon the test; distracting influences were eliminated from the environment, thereby enabling her to control the content of her consciousness both by inhibiting diverting associations and also to concentrate upon the object of the test. Eagerness to react quickly was stimulated by performing the test as part of an efficiency contest. This dual nature of the function of coordination and concentration was illustrated by what occurred.

Stimulus Words	Reaction Words	Time
Scold	Person	2.4
Win	Battle	5.8
Answer	Question	1.2
Weave	Basket	1.6
Wink	Eye	1.0
Mend	Dress	1.8
Pump	Water	1.2
Learn	Lesson	1.4
Open	Window	1.0
Eat	Bread	1.8
Climb	Ladder	1.2
Lend	Money	2.0
Smoke	Cigar	1.4
Singe	Hair	2.0
Dig	Hole	2.0
Read	Book	1.0
Tear	Dress	1.0
Throw	Ball	1.0
Sift	Flour	1.0

The word win brought up a *visual* image of a valentine and a phrase about "winning heart." The subject said she did not wish to say heart because it sounded silly. The word "heart" was, therefore, suppressed and the word "battle" was substituted. The effect of this confusion and defensive substitution continued to show itself in the next thirteen reactions; it prolonged the reaction time. Then the subject spontaneously "confessed" *her conflict*, so that she might better concentrate. For the next four words her reaction time was very much reduced. This phenomenon showed conflict, repression, substitution, overlapping and expression for relief, through speech, of the feelings pertaining to the "silly" word and reestablishment of the normal coordination for further reactions.

It seems to be a universal biological principle that to fix the position of an organ, or regulate its functions, it is necessary to have forces opposing one another, the resultant of which constitutes the functional state. We see this in the extensor and flexor muscles controlling a joint, the vaso-constrictors and dilators controlling the lumen of a blood vessel or intestine, and pressor and depressor nerves controlling the functions of a gland or the heart. This occurs also in antagonistic and allied reflexes. Reciprocal inhibition is the refinement of this principal, which we also meet with in the psychic functions, and the phenomenon occurs between active and passive forces. In the psychic function of knowing or identifying or selecting, a dual process is followed; one, the positive, usually is conscious; the negative is usually subconscious but one can become fully aware of it readily enough. We know a thing by what it is like, and what it is not like. In logic the affirmative implies a negative. When two individuals try to correct a negative determinant, an idea of what a thing "is not," into a positive determinant, an idea of what a thing "is," it usually starts a verbal conflict or argument. When one is in a dilemma, or tries to solve a puzzle, one is conscious of the number of possibilities, one of which cannot be selected for purposive movement as the one desired (the positive) until the others are inhibited or repressed as the one not desired. We conclusively identify "why," "what" or "how" a thing "is" by identifying "why," "what" or "how" a thing "is not." The reverse function also is used. All objective knowledge is essentially comparative, which essentially implies also that it is discriminative at the same time. One complements the other. Sherrington has induced from his experiments the law that "At any single phase of the creature's reaction a simultaneous combination of reflexes is in existence. In this combination (1) *the positive element*, namely the final common paths in active discharge, exhibits a harmonious discharge directed by the dominant reflex arc and reinforced by a number of arcs in alliance with it. . . . But there is also a (2) *negative element* in this simultaneous combination of reflexes. *The reflex not only takes possession of certain final common paths and discharges nervous impulses down them, but it takes possession of the final common path whose muscles would oppose those into which it is discharging impulses and checks (in-*

hibits) their nervous discharge responsive to other reflexes. This negative part of the field of influence of the reflex is more difficult to see, but it is as important as the positive to which it is indeed 'complemental.'"³

He states further that "Each instance of convergence of two or more afferent neurones upon a third, which in regard to them is efferent, affords an opportunity for coalition or interference of their actions, each structure at which it occurs is a *mechanism* for coördination." (P. 145). It is at these points of convergence that disorders or conflicts are apt to betray themselves.

If one assumes that the afferent neurones converging upon a third are the forces that determine the behavior of the efferent neurone, one finds the same phenomenon in psychic processes and it is these points of juncture which often betray imperfect control of the reaction. For example, in a case of error of my own, which I take the liberty of using because of its suitable nature for this discussion. I was stopping at a health and recreation resort, where an odious mineral water is depended upon as the chief remedy for reclaiming health. I wished to send a postal card of the hotel to a friend, but I did not know how to spell the name. I was thoroughly disgusted and out of patience with myself, because of being again inconvenienced by a chronic failing. I determined to write any way, and excused myself with the compromise that I would apologize later to my friend for my miserable spelling. I then wrote a note on the card about what could be done with several carloads of magnesium sulphate and hideous s(m)elling spring water. After I had finished it I read it over, and was surprised to find that I had written about what could be done with several carloads of magnesium sulphate and hideous s(p)elling spring water. My repressed feelings of disgust for my spelling, and the wish to apologize for it were here given an outlet through my error of unconsciously substituting the letter p for the letter m. In this instance the repressed feelings of disgust, the deferred wish to explain, and the wish to write a card, determined my incoördination and error, the manifold determinants were condensed for expression by fusing the words smelling and spelling. This all occurred without my being conscious of it.

Where the repressed negative determinants and the comple-

³ Sherrington: Loc. cit. (p. 178).

mental positive determinants cannot adjust themselves for some reasons to be obtained by the analysis, we meet with the phenomenon of fixation, which may become so firm as to be seemingly unchangeable, and may have serious influence upon the evolution of a personality. The unconscious determinants may be manifold and almost as intricately associated as overt ideas may become. Their fixations may be further associated with a nucleus of repressions and deferred wishes formed in childhood, as in the following case of hysteria.

A man of 27 years was admitted to the hospital to be treated for a sore knee. For the past fourteen months he had been walking with crutches, which he made for himself. In August, 1909 (23), he had the first period of soreness of the knee, lasting three months, and in June of 1910 (24), a second period of soreness lasting three weeks. In August, 1912 (26), the present difficulty began. On inspection, both knees appeared to be the same, except for a general atrophy of the soft parts on the outer side of the left knee, as well as a very marked atrophy of the muscles above and below the knee. The patient walked with his crutches, and made no attempt to bear weight on the left leg. This seemed to be merely on account of the *fear* that he would hurt the knee, and not because it was painful. As the patient flexed or extended the leg nothing abnormal was felt in the joints, no tenderness on palpation; sensation was normal. X-ray examination was negative. The physical status otherwise was negative, except for some constriction of the visual fields. The family history was negative. The patient has five brothers and two sisters, who are healthy. He had the usual diseases of childhood, with no after effects. He attended school successfully until 17, then worked in his father's workshop for two years. He had always been a very religious boy. At 20 he entered college. At 21 he developed a facial paralysis of an apparently functional type.

The patient was a student at college, and on police duty at one of their football games. He became involved in a clash of words with a trespasser, in which he seemed to have suffered some humiliation. A review of the emotional conflict is given about as the patient discussed it. The quarrel, he says, made him compare himself with his antagonist. He felt superior to the man, but thought that his masturbation had weakened him physically, and

that the man showed his inferiority openly, while he kept his own inferiority (personal weakness related to masturbation) concealed. He felt that he should show his wrongs openly, and wished to tell a friend, but had been afraid to confide in any one, because he did not wish to lose his social standing. The feeling that he would like to tell some one was so strong that he could not suppress it. During the game, and during this state of emotional conflict, one of the players was knocked unconscious. The patient was impressed by the open, upturned eyes and expressionless face, which to him meant honorable defeat.

That evening he noticed that he could not close his eyes; he recalled rubbing his face, but could not tell whether it was paralyzed or not. The next morning he noticed he could not laugh when the students in the class room laughed, and he thought his face was swollen. Then he consulted a physician, who did not detect anything wrong about the facial condition. That afternoon he could not move his facial muscles, and consulted a specialist. He was advised to remain in school, and given electrical treatment. After four weeks he quit school. The right side of the face began improving in a week or so. The left side required about eight weeks to recover. The patient interpreted his conflict as follows:

His "second mind" (the patient's terminology) wished to lay open his weakness as an explanation for his defeat, but his "outer mind" (also patient's terminology) would not permit this because he was afraid of ridicule, and his two minds compromised on the way of at least showing the defeat, which the unconscious football player showed. The conflict seemed to include at least two important determinants; one of shame and self-depreciation because of his masturbation and defeat, which desired expression, and another the desire to preserve his social standing and fears of ridicule which inhibited this expression.

In January of 1908 his father injured his knee, and had to be confined in a hospital for seven weeks. In August of 1909, the first knee episode occurred. The patient had been working on his knees, laying flooring. For a day or two he had been afraid he might get a sore knee like his father's. Then his knee developed peculiar feelings and "wanted to stay in a bent position," and finally could not be used. For ten weeks his physician treated

him with iodine. He gradually became able to walk, then he used a cane. Then the knee became quite normal again until June of 1910, when he bent it accidentally "further than it had ever been bent before since the previous illness." This second period of soreness lasted three weeks.

He then improved, and had no further difficulty until August of 1912, when he dropped a three pound piece of iron on his knee. He had a pain for a brief time but it disappeared. A few days later the knee felt sore, and since then for the past fourteen months he had either been in bed or used crutches to walk.

The patient maintained a most striking mental attitude of serenity, almost sanctified calmness. He gave one the impression of being deeply pleased with his difficulty, and said he felt that God wanted him to suffer for his sins.

He had been in the surgical service of the hospital about three weeks, and had no doubt been impressed by the thorough physical examinations and negative diagnosis. Repeated enforced suggestions that he could walk were responded to with but little effort and much complaint of the great difficulty. After a second complete mental and physical examination had been made the case was discussed with the patient. Great emphasis was laid on the negative physical state, and that the cause was an emotional one was insisted upon. Then he was advised to talk frankly, and retain no feelings about the matter. He replied with little hesitation that he was worried about his masturbation; that he had continued it since eleven or twelve years of age. With more resistance and circumlocution, he told that the objects of his fancies were his neighbors, sisters, and finally, after some hesitation, his mother; that his affections were "filthy" because they were so associated with his mother; that he had been impressed with his mother's care of his father during his illness, and that during his own illness she was unusually solicitous of him. He said that he must suffer for his sins in this world, or the next. When asked if he cared to explain why the left knee had been affected instead of the right, he replied he believed that it might be because his heart was the seat of his affections, and it was on the left side; that he had a left-sided varicocele, which he believed was caused by masturbation (manifold determination).

The sore knee formed an adequate avenue of expression for

manifold idea-emotional determinants, of the nature of self-censorship and remorse because of masturbation, and it was also a means of religious compensation, when he believed that God wanted him to suffer for his sins. Further, he successfully imitated his father, and solicited his mother's affections. After a thorough digest of his difficulties the patient walked back to his bed without crutches, which he practically had not been able to do for fourteen months. His attempt was however accompanied with tremendous expression of loud breathing and facial distortion, as if in pain. He afterwards stated that he felt no pain at the time, but could not help his struggle. With encouragement, he rapidly recovered the use of his legs, despite the marked muscular atrophy and plantar sensitiveness from disuse, and without any special treatment.

A review of the case shows that a series of conflicting feelings were very active in the patient, and dominated the remainder of his personality. They may be grouped under positive and negative determinants (the feelings trying to express themselves and the feelings trying to prevent it). The acuteness of the untenable conflict was reduced when it could be suppressed from consciousness. To effect this, however, his attention was fixed upon the knee as an adequate somatic substitution, which later appeared to have been adequately determined by the impressions produced by the father's illness; and through this mechanism a type of amnesia for the real conflict was established which was valuable to the patient.

The patient did not consciously select this solution, but it seems to have occurred in a manner which is more like reflex action than anything else. This type of evasion and expression and repression of feelings seems quite common enough in the normal, but that it should occur so persistently and flagrantly is pathological. The patient was made aware of his tendency, and asked if he could explain its persistence. To my surprise, he readily replied that this manner of reacting to such situations was influenced greatly by an episode of childhood immorality, when his older sisters played with him; played at being married, and then induced him to play at having intercourse. The whole mechanism was not volitional, but a type of reflex action involving both the instinctive and emotional systems of reflex adaption.

Conclusion.—The present day opposition of many students of behavior and mental diseases to a psychogenetic interpretation and formulation of the causes of abnormal behavior is not excused by the failure of the older organic or metabolic conceptions. The new methods are in perfect harmony with critical studies of the functions of the nervous system and the mind. Merely descriptive studies of behavior can never be sufficient or helpful for therapy or understanding of processes. We need dynamic conceptions, formulations, and methods which yield a practical psychological and physiological analysis and applicability.

A MANIC-DEPRESSIVE EPISODE PRESENTING A FRANK WISH-REALIZATION CONSTRUCTION

BY RALPH REED, M.D.

OF CINCINNATI

The symptoms of the psychoneuroses have been shown to be compromise effects resulting from the pressure of the real world from without in conflict with unconscious impulses, trends or wishes within. The psychoneurotic nevertheless does not lose his grip on reality and therefore in spite of his disease remains sane. But in certain psychoses the mind overrides reality and creates a dream-world of its own. Freud has expressed this as "the flight from reality." In many psychoses these effects or manifestations of the inner structures or fantasies are so converted, disguised, or symbolized that their real nature is recognized with difficulty. This is particularly so in the great majority of cases. No coöperation on the part of the patient can be expected. The very fact of the presence of what in ordinary language we call insanity implies an inability to coöperate. The patient has, as it were, closed the doors of the mind and anyone attempting to open them is regarded as an intruder, the result being the establishment of a resistance very real, and difficult if not impossible to overcome, since it is scarcely comparable to the resistance of the psychoneurotic (which is ordinarily amenable to persuasion) being like many other of the patient's symptoms often subtle and highly disguised.

Occasionally however a mental case is seen in which a simple report of the patient's daily doings and verbal expressions discovers a fantasy lying, not deep beneath the surface, but exposed so that anyone may read. Such fantasies, we find, present similar complex formations to those found in the psychoneuroses. Thus, while a psychoneurosis, let us say an obsessional state, can be compared to a waking dream with only the manifest content exposed certain psychoses can be compared to a waking dream with the latent content exposed. It is this that makes the speech and actions of some of the insane so often repellent to the normal. Even symbolic disguise is eliminated and the deepest trends and

wishes may be very frankly expressed. Furthermore, as has been frequently demonstrated, when the mental disorder finally succeeds in breaking down all social inhibitions we may observe that the fantasies expressed are often in very direct contrast to the patient's former life, opinions and general type of social conduct. Hysterical alterations of personality, which are in reality but recurrent psychoses, illustrate this, in that the second personality is always found to be a contrast personality to the normal or primary one.

It is altogether probable that many periodic or recurrent psychoses ordinarily placed under the manic-depressive insanity heading have as their foundation a similar psycho-pathological mechanism.

In the following case I made no attempt at anything in the nature of a psycho-analysis, having been content to merely note and transcribe my observations of the patient during the time she was under my care—that is about one month. It may be that in many mental cases there is a certain period during which observation will yield a richer result than at other periods. If we are fortunate in finding opportunities for observation at this period and succeed in establishing some degree of rapport we may not only be able to throw some light upon the psychological process in evolution at the time but may gain some insight into earlier manifestations and later developments.

Miss A., aged 55, and five years past the menopause, was first seen with Dr. McCormick, on March 13, 1914. Miss A. had two brothers, one who died in 1892 and the other in 1895. She has a sister living, of whose sons one suffered from some form of mental disorder but recovered. The patient's father was normal and a man highly respected. Her mother was perhaps slightly eccentric and according to every evidence was greatly petted and indulged by her husband. In fact this was so marked that it was a factor of no little importance in influencing the mental development of Miss A., since she often remarked to me that she felt but little interest in marriage because she did not believe that she could find any man who could treat her as well as her father had treated her mother.

Her father died in 1891, about 22 years prior to the onset of her psychosis. Following her father's death she and her mother

continued to live alone until a short time before the mother's death when a young girl was taken to board with them. The mother's death occurred in November, 1913, about four months prior to Miss A.'s coming under my care.

Miss A. nursed her mother during many months. She was suspicious of outside nurses and never would retain one for more than a few days, hence most of the work fell on her shoulders. She herself had for many years been looked upon as slightly peculiar and it is probable that the characters of mother and daughter interacted in a way tending to accentuate the peculiarities of each. Even almost to the day of the mother's death she would keep her physician waiting an hour while details of the toilet of both her and the mother were properly attended to before receiving him.

After the mother's death Miss A. was much depressed, wept constantly, neglected her dress and household duties and wandered through the house careless of everything but her grief. Soon she began to give evidence of delusions of persecution and thought the young girl who lived with her was trying to poison her.

When I first saw her about five months after her mother's death I found her very restless, suspicious and anxious to be alone; sometimes she would lock herself in her room where she would spend hours; again she would wander through the house moving furniture about in an aimless way, and turning on and off lights and water taps. Often she would accuse the two nurses, it had been necessary to place with her, of stealing her clothes or attempting to poison her. Much of her time she spent in attempts to watch their every movement and at other times to get out of the house and wander away. She seemed to suffer from hallucinations of hearing, referred to as coming from without the house, and hallucinatory thoughts or internal voices. When I was able finally to engage her in conversation she expressed no delusions and attempted to explain away those already noted. However she often seemed to await an internal hallucinatory assent before she would answer my questions. After a few days I secured from her that this was God's voice that she heard and that he was now guiding her directly in all of her actions. Nevertheless it was possible for one even at this stage of her disease to engage her in quite a long conversation without marked evidence of mental disorder manifesting itself, and her attorney told me that only two

weeks before I saw her she held an important conference with him on business matters, he noting at that time nothing unusual in her conversation or manner.

The state of the house threw some light on the character of mother and daughter. Even a casual survey showed clearly that even the most trivial possession had not, perhaps since the death of the father, been destroyed. Old clothes were heaped about, hats the patient had not worn in twenty years were piled high in the closets. I noted Christmas cards, concert programmes, etc., contemporary with the patient's girlhood. Many of these things were simply piled high in the center of vacant rooms. Every outside door held a burglar alarm and at least three locks, while it was interesting to note that her father's coat and high hat still hung on the rack in the front hall exactly where it was hanging on the day of his death twenty-three years before.

At first she was quite suspicious of me but this suspicion instantly disappeared under circumstances that at first puzzled me. It followed my suggestion that she go to a sanitarium for nervous diseases where I treat many of my patients. The name of this sanitarium is Scarlet Oaks. Shortly after I mentioned Scarlet Oaks she expressed an unusual curiosity with respect to this institution. "Why was it called Scarlet Oaks? Were there any oak trees there? How many oak trees were there, etc.?" She asked to be permitted to think the matter over and the next day went quite willingly.

After a few days I was permitted to gain some insight into her remarkable response to my suggestion which indeed seemed to be largely responsible for changing her whole attitude toward me since now she became more responsive to me; but with strangers her conversation was still quite guarded so that her sanity was not suspected by many who came in passing contact with her. All of the following ideas were expressed quite freely and without the slightest urging on my part.

It seemed that the word Scarlet Oaks formed a kind of connecting link between the outer world and an inner fantasy that was in process of development. She confided that she came to Scarlet Oaks because she expected to find there a Mr. Sevenoaks. To go to Scarlet Oaks meant, in effect, to go to Sevenoaks. This reminds us of the way the mind is able to amalgamate essentially unrelated concepts in a dream.

After a day or two she expressed herself more freely with respect to Mr. Sevenoaks. She had made his acquaintance some twenty years before at a summer resort in Michigan. He paid her and her mother some slight attention and after their return home wrote them one or two very formal and conventional letters. She kept these letters in her desk for many years and had practically forgotten about them but after her mother's death took them out and re-read them. She confessed that at the time of their meeting she had permitted herself some erotic fancies with respect to Mr. Sevenoaks but as he was married she thought that this was wicked and to use her own expression "put all thoughts of him out of my mind." She says again, "I felt that my whole duty was toward my mother," and on another occasion: "The whole trouble with me was I loved my mother so much that while I loved this man all the time, I crowded it out" and "I wouldn't let myself think of him because I thought his wife was living."

I was not therefore surprised when a day or two after the expression of these memories she told me under the promise of secrecy that she was to be married to Mr. S. within a few days. How did she know this? Something seemed to tell her. It was God's voice or at other times her father's voice or God speaking through her father. But was Mr. S. not already married? To this she replied that his wife was now dead. The voice it seemed had told her this.

But the fantasy now having freed itself did not stop here. At our next interview she announced that she was already married. This took place one night during the previous month when she was at home in bed and asleep. For some reason, which she cannot explain, her husband cannot come to her but every day she expects him.

The idea that her marriage had taken place while she was asleep was not meaningless. From motives of pride she felt a strong need for thinking that her affection was returned and at the same time her sense of propriety demanded a legal justification for her desires. Yet she had no memory of a wedding and her psychosis evidently did not permit of an actual memory falsification. The idea therefore that she had been married while asleep and hence with no memory of the wedding represented an ingenious compromise.

Further sport for her fancies is gained by illusions of recognition. When she is out walking almost any man she sees at a distance is Mr. S. and frequently she waves from her window at men. However she never mistakes the identity of any man she sees close at hand.

But her wish-construction is not yet complete enough to satisfy her. At my next interview she tells me that her marriage during sleep is not sufficiently binding and that the United States Senate has now passed a special law legalizing the union. Yet even this arrangement leaves out something that will be recognized as peculiarly feminine, therefore as a supplement to the act of the senate she is to have a public wedding. It is to take place at the White House in conjunction with the wedding of the President's daughter. Furthermore her father, mother, grandmother, and brothers will all return to life and be present.

"My sister," she says, "will marry again. My nephews will get good positions. One will be the auditor of the Big Four at ten thousand a year and the other a court stenographer at five thousand a year." (Her sister is a widow and these positions are somewhat in accord with her nephews' professions.)

Her mother and Mr. S. himself as well as her father now carry on hallucinatory conversations with her. "I am told," she says, "that Mr. S. is very jealous so I must be careful how I conduct myself." Evidently she here attempts to put some check on what may be unconscious tendencies toward directing her impulses toward certain nearer objects. Mr. K., another patient, has already aroused some interest. He "is a lovely man" and may even accompany them on their wedding journey. Again she thinks Mr. K. may be a detective; also her physician may be a detective. "Are you really a doctor? Are you really married? I am told that you are not a doctor and that you are not married. Mr. S. was a doctor but not a medical man." Some days later it is interesting to note she informs me that Mr. S. is going to take up the practice of medicine. The idea of "detective" perhaps is most vividly associated in the average person's mind with the idea of "disguise." Therefore her physician is not what he seems to be but someone different. Perhaps an attempt on the part of the mind to effect an amalgamation between the physician complex and the Mr. S. complex.

"Mr. S.," she says, "will be more happy with me than he ever was with his first wife," and woman-like she adds "but he will never speak to me of his first wife." Again, God tells her through her father that she is to inherit all his estate. In reality she has only a right to a portion of it. Mr. S. was poor but now she learns that he has inherited much money. At present he is visiting President Wilson making preparations for the wedding. The President she admires very much. "He is a very lonely man." She has read a magazine that described him as being (officially) lonely.

At other times she expressed the following ideas. "I am very passionate, that is why I am so attractive to men . . . my mother told me this morning that I must be very careful because I am so attractive. Mr. S. loved me since he first saw me . . . when Mr. S. thinks I fancy some other man he goes away and I don't get any more messages. . . . my waist is getting smaller. . . . My hair is going to turn a golden yellow. My eyes will be dark with long dark lashes." (Her eyes are light blue and her hair a pure white.) "Mr. S. is my other self, my father and mother are other selves."

Occasionally I noted a tendency toward a correction of her fancies as a few days later she informed me that after all the color of her hair and her eyes would not change as Mr. S. would like her just as well just as she was. She also would have no objection to his speaking of his first wife or even keeping her picture.

Übertragung was further manifested as follows: She exhibited an extraordinary interest in her physician's wife. What was she like? Did he love her? He must always love her, etc. Again she said one morning that she had dreamed that Mrs. R. had blue eyes and golden hair. She had already been informed that she was of quite an opposite type. "Something tells me that I must sit on your lap and give you three kisses, shall I?" On being informed that that would not be necessary she listens for another message then says, "I am told that I do not have to do that after all." All of her hallucinatory commands are capable of being corrected at my suggestion although sometimes she must kneel down and pray before she alters them. For instance she says, "I am told to throw my shoes out of the window. Shall I?" On my suggestion that she had better not do that she hesitates a few

moments perhaps in an attitude of prayer and then says: "Now I know that I need not do that after all."

Daily she writes Mr. S. very passionate, tender and coherent love letters. These are addressed in the care of neighbors whose houses she thinks she has seen Mr. S. enter or to Washington in care of the President. They all express the hope that he will be with her soon and wonderment at the mystery of his undoubtedly involuntary detention.

After she had been under my observation about three weeks she confided to me one morning that Mr. S. had stayed with her the night before. She is now really a bride. She was asleep and has no memory of the occurrence but in proof she shows me a slight stain upon the spread that she says is blood. I now received this same information every morning I visited her. Still she has no memory of the occurrence but she invariably attempts objective proof. One morning she missed her girdle. He took it away with him. The next morning her purse cannot be found. He has taken it. The nurse always finds these articles beneath her mattress or in some other place where she has hidden them. Or occasionally if the article is of slight value she is found to have thrown it out of the window. All of her intimate possessions she would like to deliver over to Mr. S. and encloses keys, rings, etc., in letters to him.

Finally one morning she said that her womb was full of semen. "I don't like to talk to you of such things," she says, "but I am told to do so." Here is evidently the beginning of a motherhood fantasy. Yet she admits that she is too old to have a child. One of the other patients had an infant in arms. In the general feminine interest displayed in this baby by the nurses and women patients Miss A. would never join. If the baby is brought near her she walks away. Once she changed her seat in chapel because the mother holding this baby happened to sit near her. She evidently wishes to avoid being reminded of children. Mr. K. once called her attention to the baby and she said afterwards: "Mr. K. knows how much I like children. He thought I might like to have some but Mr. S. is going to be next President and I cannot be bothered with children. Mr. S. probably wouldn't want any. We would be everything to each other. They are jealous and want me to have a baby so that I can't travel." Later

she said that she was not going to travel anyway. Upon my remarking that when all these things happened she would have everything that her heart might desire she replied with feeling and a note of pathos: "Yes, but I have had an awfully hard time and I have been so good all my life. Mr. S. knows that I am as pure as a baby."

Her general feeling is that of well being. She sleeps well and during the day keeps quite busy writing letters and in carrying out various compulsive acts but there is no evidence of marked psychomotor acceleration. To her friends she seems in excellent physical health as in fact she is. She frequently herself observes that she feels very well and that her thoughts are unusually active. Once she said that the semen had renewed her brain.

Her compulsive acts appear quite meaningless but probably a closer investigation of them than I was able to give would have made clear a certain symbolism. She disclaimed any knowledge of their meaning and word associations were superficial being chiefly first letter or clang associations. She explained however that it was principally Mr. S.'s commands that she obeyed and that in some mysterious way they were intended to bring about the end she expected, *i. e.*, her union with him, and that just as soon as this was accomplished they would no longer be necessary. The voice orders her to fold her clothes in certain ways, to constantly rearrange the articles on her bureau and writing table, to readjust or take off and put on certain articles of clothing, turn up her skirt, etc.—the latter often in my presence, perhaps manifesting an exhibitionistic tendency. Her accounts of her nightly experiences with Mr. S. are frank and also suggest marked exhibitionistic trends—he took off her nightgown, etc. The voice says: "turn your pocket wrong side out,—take your tooth-brush in your right hand," etc. To my question: "Why when you were at home did you think it necessary to keep the water-taps running?" she replies "Water taps—that's making water—things had to get wet—the running water meant that I was going to be a wife." She places her hand-bag under her apron; the handle must be up. Why? "Bag means B, apron means A, it has something to do with the alphabet, handle means Hannah" (her name). Then immediately she speaks of Mr. S. having been with her last night and shortly afterward speaks of a verse of an old hymn that during the past few days the inner voice constantly repeats.

"I will strengthen thee, help thee,
Cause thee to stand,
Upheld by my gracious,
Omnipotent hand."

After a few days she insists that it is very important that the word "gracious" be changed to "righteous." She recognizes that her actions would impress one as being unnatural. That is because Mr. S. is nervous and frequently changes his mind. Frequently when talking of her longings she complains of the room being hot. This was quite marked even during my first two or three visits when she spoke only very reservedly of Mr. S. There is however no evidence of any very marked somatic sexual excitement.

An inquiry into her early life revealed a very intense concentration of her emotional nature upon her father. She never could become greatly interested in any man because it seemed that none could equal the father in any way. Otherwise her affections were quite starved. When she was about eighteen her attention was directed to one young man. Once she was thrilled when, sitting beside him on a lounge, he pressed his knee against hers but this afterward worried her so much that her sleep was disturbed for weeks. He made no further advances and as her father did not like him she let him go. No man ever kissed her (she said that something seemed to keep them from it); none ever proposed to her. Once when a young man went for a short walk with her, he put his arm through hers and took hold of her bare forearm. This slight incident strongly impressed itself on her memory.

When a girl, and young men would call on her on Sunday afternoon she would always refuse to go walking with them for fear that her father would be lonely, as her mother was an invalid and spent much of her time upstairs. For the same reason she would refuse their invitation to accompany them to church since her father would then have to go alone. At the age of thirty, while on a visit with relatives in a distant city, a cousin, a number of years her elder, made some love to her and after that she allowed herself some erotic fancies concerning him and masturbated occasionally. The memory of this man faded but the masturbation continued at irregular intervals until the excited phase of her psychosis. Since then she has felt no inclina-

tion whatever. After her father's death she and her mother became even more closely attached to each other. As she implied, there seemed to take place a character amalgamation. After her mother's death it was naturally easy for her to drift into the depressed phase of her psychosis. She wept constantly and as she afterward said, God seemed to have departed from her. It was at this time in going through her desk that she came across the two letters written her by Mr. S. many years before and the renaissance, by means of this slight association, of faded memories and long slumbering hopes was made possible. The letters must mean either nothing or everything. That they should mean nothing was too cruel, too hopeless an alternative for her soul, worn with nursing and loss of sleep, lonely, restless and emotionally starved, to accept. Already there were indications that she was coming into conflict with certain deeply unconscious strivings of the libido. Freed from the dominance of and the restraint imposed by the family romance and stimulated by memories that had slumbered for many years this early fantasy began to grow until like a beautiful yet parasitic and poisonous plant it finally intertwined the whole of what had been her normal personality.

SUMMARY

An unmarried woman aged 55 years of a retiring and eccentric disposition with a strong emotional fixation first upon her father and then upon her mother, suffered, following her mother's death, some months of profound depression, characterized by restlessness, sleeplessness and certain vague ideas of persecution and hallucinations of hearing. During the depressed phase of her psychosis her thoughts returned to a love fancy forgotten or scarcely thought of for over twenty years. With this memory as a nucleus she constructed a systematized wish-realization fantasy involving a change in her personal appearance, wealth, the return to life of her mother and father, the marriage of her sister, good positions for her nephews, union in marriage with the object of her early fancy, his accession to the Presidency of the United States, travel, high position and children.

PSYCHOANALYTIC PARALLELS¹

BY WILLIAM A. WHITE

Since the beginnings of the psychoanalytic movement it has spread with amazing rapidity in all directions until the principles, which were originally worked out for the purpose of forming the basis of a therapeutic attack upon the neuroses, have been applied to practically every department of human thought. Like all new movements that require an entire recasting of one's methods of thinking it has excited widespread antagonism, particularly from those sources where it might be expected, from the old established authorities, men who have passed the formative period of their lives, and have become substantially established and identified with well-defined psychological attitudes. In addition to this class of opponents, who constitute the weight of authority, there are of course many with violent prejudices which have been easily stirred into action by the close contact into which they have been brought to the most rigidly tabooed of all subjects,—the sexual.

In reading the criticisms against psychoanalysis I have been struck by the lack of grasp of the subject which many of the critics have shown in their articles and the almost universal destructive, iconoclastic, not to say often vituperative character of their criticisms. While I realize with what poor grace the critics can be presumed to receive the counter-charge that they do not understand the things they are criticizing, still I am constrained to state my absolute belief in its literal truth. Many of the criticisms, and those too coming from sources from which one would have expected something better, show such an absolutely superficial knowledge of the whole situation that I have wondered where they have come across the matter which has excited their opposition, and whether, by any chance, the fault might not partly lie in the exponents of the method itself. One must conclude from such types of criticism that the movement has so aroused prejudices that a judicial and scientific approach to the problems involved has been effectually blocked.

* Read at a meeting of the Associated Physicians of Montclair and Vicinity, Montclair, New Jersey, November 23, 1914.

It would seem that most critics conceive of the psychoanalytic movement as being right where it was several years ago; as not having made material advances or in any wise having broadened its concepts. This is due in part to the fact that psychoanalysts are mostly physicians, and their writings, at least those most apt to fall into the hands of other physicians who are the most active critics, appear mostly in medical journals and deal usually with concrete instances, with cases. The literature in English has been singularly barren, with the notable exception of the recent translation of Hitschmann,¹ of adequate efforts to group the phenomena and resume them under fundamental principles. In fact the time has not been ripe, until very recently, for any such an effort: the principles had not been sufficiently worked out.

For some time I have felt that the most valuable service that could be rendered the psychoanalytic movement would be an effort to formulate the fundamental principles upon which it rests. Controversy, criticism, charge, and counter charge while they may have a certain value, tend not to be constructive. Too much energy is wasted for too few results, while on the contrary I believe that a broadly conceived and constructive setting forth of fundamental principles which show the psychoanalytic method to be grounded in the very nature and necessities of human thinking would command for the new movement a respectful hearing.

While it is impossible to absolutely ignore the controversial side of the new psychology, I shall, in my paper this evening, acknowledge it only tacitly in approaching the matter I have chosen to present by availing myself of certain strategic advantages. I will take you at once into my confidence and tell you what I mean. The most violent prejudice has arisen in the past, not altogether, but largely, as a result of the report of cases. Now we who do psychoanalysis know that in reporting cases we are inviting a certain type of criticism that can not be answered. It is I think, from a practical standpoint, absolutely impossible to report a case fully and justify all the positions taken, except the reader be sympathetic and has a considerable understanding of the

¹ Hitschmann, Dr. Eduard, "Freud's Theories of the Neuroses" (translated by Dr. C. R. Payne), Nervous and Mental Disease Monograph Series, No. 17.

principles. The main reason, although there are many for this, is the enormous amount of material that accumulates in the course of any one analysis. The result is that conclusions have to be indulged in to a large extent in the reports and this, it is easily seen, renders such reports especially vulnerable to the critics. Then again this material is peculiarly unavailable for verification or further study.

The method of presentation which I shall use, as has been my habit, is largely anthropological. I will undertake to show you certain deadly parallels between the psychoanalytic theories, the beliefs and practices of neurotics and children, and the beliefs and practices of primitive men. This material, unlike the patient of a particular physician, is available to all of you for your own investigations, and then, for reasons that are not necessary to mention here, the practices of savages do not arouse the antagonism, the disgust, or the prejudices when they are recounted as do the same practices of civilized, educated persons. I well remember, for example, with what disgust I heard of a medical student, who in an attack of petit mal while in the dissecting room seized and ate a piece of flesh from one of the cadavers, and yet I am not aware of any comparable feeling when confronted by the fact of cannibalism. The latter is too far removed both geographically and culturally to bring the facts really home to us. This illustration seems to me to show how much more effective, in many ways, the anthropological approach to these problems may be.

It is impossible in the limits of this paper to go into full explanations from all angles, but I must preface my illustrations by begging you not to forget that the mind of the child and of primitive man deals with much of experience in a very different way from the mind of the civilized, educated adult. It is necessary to stick to objective facts and not try to check up results by an appeal to one's own ways of thinking. The child and primitive man have no such intellectualistic language based upon clear cut concepts such as we have. They hardly think at all in the sense in which we ordinarily use that term—they feel rather.

Fiske² tells about a little four-year-old boy who thought the

² Fiske, John, "Myths and Myth-Makers. Old Tales and Superstitions Interpreted by Comparative Mythology," Houghton Mifflin Company, Boston and New York.

white clouds the robes of angels hung out to dry, while his little daughter wondered whether she would have to take a balloon to get to the place where God lives or whether she could go to the horizon and crawl up on the sky. From the beliefs of primitive peoples it is enough to mention that the sun has been believed to be an egg, an apple, a frog squatting on the waters, Ixion's wheel, the eye of Polyphemos or the stone of Sisyphos, which each day is pushed to the zenith and then rolls back again to the horizon; the storm cloud is believed to be a bird; the flash of lightning, a serpent, worm, lance, plant, pebble: the rain-clouds are celestial cattle milked by the wind-god, etc. Such beliefs are so far from our ways of thinking that it is inconceivable to us that they can be entertained. I ask you to bear in mind that the child and primitive man actually do hold such beliefs and that what we conclude about their ways of thinking must be posited of mentalities for whom such beliefs are not only possible, but usual, in fact they are types of the way in which the natural phenomena are perceived and understood.

With this introduction I will briefly sketch some of the psychoanalytic positions and the anthropological parallels.

The theories of the psychoneuroses trace back the origins of the conditions to early infancy, or to put the matter a little differently and more correctly, the psychoanalysts believe that the symptoms of the psychoneuroses were made possible by what occurred in the infancy of the patient. To put it still another way, the particular form which the symptoms assume finds its explanation when the psychological history of the patient is known. To understand any given symptom, therefore, it becomes necessary to trace its evolution back through the psychological history of the patient to its origin, which must lead ultimately to early infancy. Let me elaborate this point somewhat.

The interests and the affections of the young child are confined to very narrow limits. The child within the maternal body floats quietly and comfortably in a fluid of the same temperature as itself, it does not have to exert itself in any way, even to eat or to breath—it is absolutely without desire because everything it could wish for is supplied before deprivation makes wishing possible, its state is one of unconditioned omnipotence.

Now this child, from this comfortable state of affairs, is thrust

suddenly without warning and through no wish of its own into a cruel and uncompromising world of reality, which from the very instant of birth begins an insistent series of demands that will only end with death. The child at once must begin to breathe, a little later to take food and digest: almost immediately strange noises assail its ears, great areas of brightness and flashes of light disturb its repose and interfere with sleep, peculiar dark objects move about it, bend over it: it feels strange sensations of being raised up, and sees peculiar round patches, from which strange noises issue. The wonder and the strangeness of this world, into which the child finds itself projected, is beyond our power of comprehension to even faintly imagine.

The first wish of the child is, therefore, for a return of the comfort from which it was so cruelly expelled—it wishes for the warmth and protection of the mother's body, it wants a return of its lost omnipotence. This is exactly what the nurse attempts to supply during the first few weeks. When the child is restless she wraps it up, snug and warm, and puts it to bed in a dark room, thus artificially reproducing the conditions within the mother's body.

A little later in the history of the child it finds out that within certain limits it can get what it wants by certain movements. It sees something, reaches out its hand, and if it is too far off the nurse stands ready to place it in its hand. Still later the same results are obtained by crying. These are respectively the periods of magic gestures and of magic words. The child seeks to restore its lost omnipotence in these ways, ways that become less and less efficient as the demands of reality become more and more insistent. We already see here, in the periods of magic gestures and magic words, the possible roots of hysteria, with its mechanism of conversion—the expression of mental symptoms in terms of physical disorder—and the compulsion neurosis with its complicated ceremonials.

During all this time a very important psychological process is going on—namely the separation of the individual from his environment, the building up of the ego-concept. The baby has to determine by a long series of experiments that the foot it sees lying out there in front of it is its own, that it belongs to its body and not to something else, and this sort of information has to be

patiently gathered about each detail. Here we see that lack of clear differentiation between the individual and the environment that we see reproduced in dementia precox. For these patients the world is full of mystery, and all sorts of strange happenings have some occult meaning pointed at them.

During this period too the excretory functions must excite much interest and wonder. It would seem to me difficult to overestimate the effects that the initiation of these functions must have upon the child. They begin before the child has differentiated himself from the rest of the world, they take place without his volition, and they are accompanied by massive feelings of pleasure. It is not difficult to see in such experiences the roots of urinary and fecal phantasies.

Also during all this time and continuing to be of prime importance during the first four or five years of life there is taking place what we term the family romance. The child's affections go out to the persons about it. These persons are very few and are characteristically the mother and father primarily, and then perhaps brothers and sisters, grandparents, and nurses, varying of course with circumstances. Now the original set of the child's love and the associations formed with its early manifestations may become of great importance in explaining later symptoms in case the individual develops a psychoneurosis. The first experiences of love become a paradigm, the prototype for all those that come after. One of my patients dreamt that she found her little girl in bed in the room occupied by her grandfather. The grandfather was a surrogate for her father. She has a marked father complex, and the dream shows that she associates her father and her child, in other words her love for her child partakes of the same qualities as her love for her father, is thus seen to have incestuous characters and accounts for the great difficulties she has in dealing with her child in practical life.

This brings us to the problem of incest and to our anthropological material.

Incest has always been practiced to some extent. But while today the mere thought of such relations fills us with horror there is much evidence that it was not always so. In fact, under certain circumstances at least, incest was not only permitted, but was the accepted mode of procedure. In those tribes in which descent

was along the female line a man was king only in virtue of the fact that he was the husband of the queen. When the queen died he would automatically have ceased to reign unless he married the heir to the throne, who in such a case was his own daughter, and that is exactly what he did. Public feeling must indeed have been very differently oriented towards incest in those days when kings set such an example, but we must not forget today that among the primitive people who live among us, the idiots, imbeciles, and feeble-minded, incest is often freely practiced.

That the problem of incest has always interested mankind, however, is shown by the fact that among the most primitive peoples known there already exist certain marriage taboos which when studied are easily shown to be directed against incest. In fact the whole complex social institution of totemism has as one of its main ends the solution of the incest problem. To put it in a half dozen words, totemism divides the tribes into separate and distinct so-called totem clans, and marriages are strictly prohibited between members of the same clan. According to the development of the totemistic scheme is incest, as we understand the term, rendered more and more impossible. Not only primitive man has occupied himself with the problem of incest, but the literatures of all peoples are shot through and through with it. I need only mention the tragedy of Sophocles—*Œdipus-Rex*—the plays of *Hamlet* and *Electra* and the fairy tales of *Ingibjörg* and the beautiful *Sesselja* from the *Rittershaus* collection.

It is both interesting and instructive to learn that the incest taboos arose, in some instances at least, among people who had not yet discovered the relation between impregnation and sexual intercourse. Its roots in the child similarly antedate any such knowledge as we shall see in speaking of birth phantasies. How are we to explain it!

We have already seen how the infant, confronted by the insistent demands of reality, longs to return to its previous state of omnipotence as it existed in the maternal body. In other words how it seeks to withdraw from reality, to escape its demands. Now our horror of incest is our conscious expression of our desire to do that very sort of thing.

In the life history of every individual who grows to adulthood there comes a time when he must emancipate himself from the

thralldom of the home. He must break away from his infantile moorings, go forth into the world of reality and win there a place for himself. Do not understand me to mean by this that he must simply physically leave the home, that is not at all necessary, but he must leave it in his feelings, he must put aside his childhood, put aside his infantile attachments and conquer his own world. While this is necessary it is extremely painful, and many persons never accomplish it. They are the future neurotics.

Incest, then, from this broad standpoint is really the attraction to the home that keeps us infantile, it represents the anchor that must be weighed if we are ever to fulfill the best that is in us. Incest, however, as it appears to us in our everyday thinking is clothed in the garments of adult sexuality and excites loathing, horror, disgust. Why? Because the path of escape from reality is broad and easy to find, it is the path downwards and backwards by which the individual tries to regain the protection of the parents and the home, and so something of his old omnipotence. It is a path open to all of us, and because it is so easy to take we must defend ourselves from it with the strongest of emotions. The horror we feel for incest in this sense does not mean that we are so far removed from its possibility, it rather means that we sense it as a real present danger, and are obliged to bring up all our reserves to beat it back.

Each general has to take up the burden where the last one left it and go forward along uncharted courses into the great unknown. An incest complex is said to be at the bottom of every neurosis. When we look at the situation in this way is it not easy to see why?

Let us pass now to a consideration of birth and impregnation phantasies. It has seemed improbable, to many of you, no doubt, when a movement of the bowels was put down as a birth phantasy and eating was said to symbolize sexual intercourse.

Early in the life of the child, as in that of man, the origin of life, as represented by the advent of a new human being, is regarded with curiosity and wonder. We can easily understand this, for the more we learn about it the greater does the wonder become. The important point I wish to emphasize, however, is that in neither instance, that of the child or of primitive man, is there any relation known between sexual intercourse, pregnancy, and child-

birth. Why this is so with the child we know, the reasons for this ignorance among primitive men are many. I will only mention one, namely, the long time that elapses between impregnation and the first signs of foetal life effectually prevents the relation of cause and effect from being established.

Now both children and savages know, in a vague way, that the child for a time resides in the body of the mother. How it gets there? where it comes from any way? is the subject of much theorizing.

The natives of Central Australia³ think that in a far distant past they call "Alcheringa" their ancestors, when they died, went into the ground at certain spots which are known by some natural feature such as a stone or tree. At such spots their ancestral spirits are ever waiting a favorable opportunity for re-incarnation, and if a young girl or woman passes they pounce upon her, enter her, and so secure their chance of being born again into the world. In the Arunta and Kaitish⁴ tribes the totem of the child is determined by the place where the mother first "felt life," as the child is supposed to be the re-incarnation of a spirit belonging to the totem occupying this locality. In the Central Australian tribes⁵ this theory, that the child is a re-born ancestor, a re-incarnation of the dead, is universally held. The Baganda believe⁶ that exceptionally a woman may be impregnated without commerce with the other sex, and so when a woman finds herself in this state and the usual explanation is not evident, she may claim that the pregnancy is due to the flower of a banana falling on her back or shoulders while she was at work, and this explanation is accepted. In the island of Mota in the Bank's Group,⁷ if a woman happens to find, while seated in the bush, an animal or fruit of some sort in her loin-cloth she carefully takes it home, and if an animal, makes a place for it, tends and feeds it. After a while if the animal disappears it is because it has entered into the woman. When the child is born it is regarded as being in some way the

³ Frazer, J. G., "Totemism and Exogamy. A Treatise on Certain Early Forms of Superstition and Society," 4 vols., Macmillan and Co., London, 1910. Vol. I, p. 93.

⁴ Frazer, "Totemism and Exogamy," Vol. I, p. 155.

⁵ Frazer, "Totemism and Exogamy," Vol. I, p. 191.

⁶ Frazer, "Totemism and Exogamy," Vol. II, p. 507.

⁷ Frazer, "Totemism and Exogamy," Vol. II, p. 90.

animal or fruit and may never eat this animal or fruit in its lifetime on pain of serious illness or death. Here we are quite close to the primitive idea of a soul which you know is conceived of as a living being that can leave the body and return to it. We see this analogy more clearly among the Melanesians.⁸ A pregnant woman fancies that a cocoa-nut or bread fruit has some kind of connection with her child. When the child is born it is the *nunu* of the cocoa-nut or what not, and as in the previous instance the fruit is taboo for the child. It is instructive to learn that the words *atai* and *tamaniu* used on the island of Mota⁹ to express this relationship are accepted equivalents for the English word "soul." And finally we get the extreme of concreteness in the Tlinglit tribe¹⁰ of northwest America. When a beloved person dies the relatives take the nail from the little finger of his right hand and a lock of hair from the right side of his head and put them in the belt of a young girl. The young woman then fasts a prescribed time, and prays just before she breaks her fast that the dead person may be born again from her.

These examples show the extremely material and concrete character of the savage concepts still further emphasized by the widely prevalent belief that at the moment of "quickenings" some animal has entered the woman's womb.¹¹ It is quite evident to her that something has entered her, and what more natural than to suppose it to be the spirit of the animal, bird, or plant that she was looking at or near when she first felt the movements of the child. This belief, coupled with the belief of the Minnetarees¹² or Hidatsas of the Siouan or Dacotan stock, that there is a great cave the Makadistati or "House of Infants" which contains spirit children waiting to be born, and it is these children who enter women and are born of them, I need hardly remind you of Maeterlinck's "Blue Bird," is near enough to the common ideas of children that you all know, that babies are brought by the stork or the doctor, to need no further comment on that score.

In introducing this subject of the theories of impregnation I

⁸ Frazer, "Totemism and Exogamy," Vol. II, p. 84.

⁹ Frazer, "Totemism and Exogamy," Vol. II, p. 81.

¹⁰ Frazer, "Totemism and Exogamy," Vol. III, p. 274.

¹¹ Frazer, "Totemism and Exogamy," Vol. I, p. 157 sqq.

¹² Frazer, "Totemism and Exogamy," Vol. III, p. 150.

said that the psychoanalyst had found that often eating together was symbolic of sexual intercourse and promised some anthropological verification of that statement. When a man of the Wogait tribe of Northern Australia¹³ kills game or gathers vegetables while hunting he gives of this food to his wife who is obliged to eat believing that the food will cause her to conceive and bring forth a child, while among the tribes around the Cairns district in North Queensland¹⁴ the acceptance of food by a woman from a man constitutes a marriage ceremony as well as being the cause of conception.

We have seen that when a woman "quicken" she thought the spirit of the animal or plant that happened to be near had entered her womb, so we see now that it is quite as possible to attribute the child to food that enters the body by the mouth. Here is an extremely interesting relation between the sexual and the nutritive and is a deadly parallel to the child's belief that it is what its mother has eaten that makes the baby grow in her.

If it is the food that makes the child grow in the mother's body it is only a step to the conclusion that the exit of the baby therefrom shall be via the alimentary canal. This cloacal theory of birth is one of the commonest formulations of the child mind and is of course the basis of the birth phantasies I have already mentioned as being associated with movements of the bowels. Have we any corroborative evidence that similar ideas were held during the childhood of the race?

The Pennefather blacks of northeast Australia¹⁵ believe in a being they call Anjea, who was originally made by Thunder, and who fashions babies of swamp-mud and inserts them in the wombs of women. I need hardly point the analogy of swamp-mud to feces.

It is a far cry from this crude concept of savage man to the beautiful Greek myth that tells how Prometheus (Forethought) and Epimetheus (Afterthought) made man from clay and then how Eros breathed into his nostrils the spirit of life and Minerva endowed him with a soul, but the distance has been spanned by comparative mythology with the assistance of the psychoanalytic interpretations.

¹³ Frazer, "Totemism and Exogamy," Vol. I, p. 576.

¹⁴ Frazer, "Totemism and Exogamy," Vol. I, p. 577.

¹⁵ Frazer, "Totemism and Exogamy," Vol. I, p. 536.

From these illustrations that I have given of the theories that have been utilized to answer the childish query, where do babies come from? is it not understandable why our neurotics should go back to that way of thinking?

The most important biological function of life is reproduction. Unless it were so the race would perish. I need not detail the elaborate precautions that Nature takes to insure the completion of this function. I need only say that she insistently demands it of each individual. And so when, for any reason, a young woman, for example, has been thwarted in her love story she can bring about the required result in her world of phantasy where the result is attained in her thoughts. This is the explanation for all that group of "spurious pregnancies" we see in the hysterics. They bring things to pass by just thinking them, but they have to use infantile ways of thinking because only in that way can they make them come true. It is an example of the "all-powerfulness of thought" and is another illustration of the unconscious desire to return to that period of omnipotence that was first rudely shattered at the moment of birth.

We see in these illustrations also something further that serves to hitch up primitive ways of thinking with neurotic symptoms.

You recall the example of the method of securing the re-birth of a beloved friend who has died. The nail of one finger and a lock of hair are placed in the belt of a young woman and are so thought to impregnate her with the spirit of the deceased. This custom is related to a widespread belief that anything that ever belonged to a man somehow always remains in magical sympathy with him. It is the principle of contagious magic¹⁶ and is at the basis of sorcery. In Ancient Egypt, for example, if a sorcerer could secure a drop of a man's blood, some of his hair, some parings of his nails, or a rag from his clothes he was assured of complete control over him. These things he kneaded with wax into an effigy of his victim who was then at the complete mercy of the sorcerer. If for instance the wax doll were exposed to the fire the person it represented would at once fall ill with fever, etc. To prevent such untoward effects the Papuans of Tumbleo,¹⁷ an

¹⁶ Frazer, J. G., "The Golden Bough, A Study in Magic and Religion." Part I, The Magic Art and the Evolution of Kings. 2 vols. 3d ed. Macmillan and Co., London, 1911. Vol. I, p. 175.

¹⁷ Frazer, "The Magic Art," Vol. I, p. 205.

island off German New Guinea, take great pains to throw into the sea the bloody bandages from their wounds lest they fall into the hands of an enemy. They will even stop in their journey through the forests to search for the least scrap of a garment that might have been lost and even to scrape carefully from a bough any little bit of red pomade that might have adhered to it from their greasy heads. The extent to which this type of belief goes is well illustrated by the belief in New Britain¹⁸ that the sickness and death of a man may be caused by pricking his footprints with the sting of a sting-ray and the similar belief of the Galelarsee¹⁹ that if a man's footprint is pierced with something sharp it will wound his foot.

In the face of such facts as these remember what I have said earlier in this paper about the interest the infant takes in his excretions, then is it not possible to tie all these facts together, to at once see meaning in the scatological rites of savages, about which volumes have been written, and at the same time to see possible meanings in the similar practices of our seriously introverted types of mental disease. If these relations are plain to you the object of my paper has been attained, viz., to read meaning into the ideas and practices of the mentally ill and so disarm that disgust which so frequently effectually blocks all efforts at understanding.

We have seen that the emancipation of the child from the home finally becomes necessary as a step in the direction of that autonomy which alone will enable him to reach his fullest personal development. That such attachment is necessary while he is in a stage of development that makes him dependent upon his parents is evident, and it is also evident that the detaching process cannot be other than painful. I have briefly indicated how the horror of incest was a constructive attitude of mind which helped to force upon the individual this separation by erecting an incest barrier between him and those upon whom, as a child, he had been dependent.

Now in this matter of the interest of the infant in his own excretions we see a similar mechanism at work. It is necessary that the child should be preponderantly interested in his own body during that stage in his development when he is building up

¹⁸ Frazer, "The Magic Art," Vol. I, p. 208.

¹⁹ Frazer, "The Magic Art," Vol. I, p. 208.

his ego-concept. It is of supreme importance that he should learn to differentiate between that which is "I" and that which is "not I." This differentiation, as I have also indicated, is only possible by an extensive series of experiments and observations in which a supreme interest in his own sensations and feelings plays a principal part. This process is likewise rendered more certain of attaining its goal by the constructive utilization of feelings of disgust which have as their functions the erection of an autoerotic barrier. In other words he must finally discard this intensive self-interest. As the thralldom of the home must be put aside, so also must selfishness.

In these conclusions I have arrived at the final synthesis of this communication—the analogy between primitive man and the child on the one hand, and on the other between them and the neurotic. The whole situation is thus seen in its broadly genetic aspects—the psychoneuroses are essentially disturbances in the process of development at the psychological level. It has been well said, and very well expresses this conception of the neurotic "Hell itself is right—the tragedy is to remain."²⁰

The psychoanalytic movement in mental medicine seems to me to parallel the pragmatic movement in philosophy. Both have excited the unequivocal antagonism of the "old guard," but both aim at essentially the same thing—to elaborate methods of dealing with the actual facts of experience in a way that shall be helpful to us both in enabling us the better to find our way among these facts and in assisting us to formulate practical lines of conduct toward them. If you will orient yourselves sympathetically toward this movement I am sure you will find it useful. If you cannot agree with its principles I at least bespeak for it a judicial consideration of its claims.

²⁰ Comfort, W. L., "The World-Man," *The Forum*, February, 1914.

TECHNIQUE OF PSYCHOANALYSIS

BY SMITH ELY JELLIFFE

(Continued from page 80)

In reviewing the very large literature which has appeared up to the present time (over a thousand titles) it may readily be seen that the claims made by those who have been practicing psychoanalysis have been very conservative,—in fact, such conservatism appears in inverse ratio to the vituperation heaped upon the psychoanalyst and the analytical methods by stupid critics.

It is important to tell the patient not to discuss the question with any one until they have had enough experience to do so intelligently,—when of their own accord they have it borne in upon them that it is usually hopeless to attempt to make those who do not wish to see any the wiser. The would-be critic is usually in the position of one who, unable to decipher his own Chinese laundry check, immediately feels competent to discuss the whole subject of Oriental languages, history and culture.

It is very rare that one is not expected to give some explanation of what one is going to do: This calls for some form of preliminary statement. No two individuals can be approached in the same way, but it is not bad technique to tell the patient, after the general history may have begun, that the chief work of analysis is to enable the patient to see his or her unconscious. That it is in this form of mental activity that the chief causes for the disturbances will be found. This will probably lead to an inquiry as to "what is the unconscious?" The unconscious is after all a way of looking at things—an hypothesis like all other mental concepts—and it will vary with each analyst's previous training, and each patient's intellectual status as to how the idea can be developed.²¹

White has well said that the unconscious is our historical past. Bergson's idea of the unconscious is often a useful one to use.

²¹ See White: *The Unconscious*, Vol. 2, No. 1, *PSYCHOANALYTIC REVIEW*.

He states it somewhat as follows:²² "For our duration is not merely one instant replacing another; if it were there would never be anything but the present—no prolonging of the past into the actual, no evolution, no concrete duration. Duration is the *continuous progress* of the past, which gnaws into the future, and which swells as it advances. And as the past grows without ceasing, so also there is no limit to its preservation. Memory is not a faculty of putting away recollections in a drawer or of inscribing them in a register. There is no register, no drawer, there is not even, properly speaking, a faculty, for a faculty works intermittently, when it will or when it can, whilst the piling up of the past upon the past goes on without relaxation. In reality, the past is preserved by itself automatically. In its entirety, probably, it follows us at every instant; all that we have felt, thought, and willed from our earliest infancy is there, leaning over the present which is about to join it, pressing against the portals of consciousness that would fain leave it outside."

And then follows a masterly sentence which epitomizes a very important aspect of the Freudian doctrine of the unconscious which is followed by an extremely clever formula, which can be applied to the entire psychology of the unconscious. Coming as it does from an entirely different source and from a different angle it is worth calling special attention to and to advise the young analyst to "get it." "The cerebral mechanism is arranged just so as to drive back into the unconscious almost the whole of this past, and to admit beyond the threshold only that which can cast light on the present situation or further the action now being prepared—in short, only that which can give *useful* work. *At the most, a few superfluous recollections may succeed in smuggling themselves through the half-open door. These memories, messengers from the unconscious, remind us dimly of what we are dragging behind us unawares.*" Herein may be seen the Bergsonian formula, which Freud has so well analyzed, and to which the latter applies the concept, *mismanaged repressions*, which, smuggling themselves through the half-open door, become modified in ways to be discussed later, and show themselves as the "symptoms" of the neurosis.

²² Bergson: *Creative Evolution*. Tr. by Mitchell. H. Holt Co., N. Y., 1911. An important work for psychoanalytical insight.

Many a wise aphorism has touched upon this situation for what is called the normal, among them that of Rochefoucauld who says, "There is no vice that is not better than the means we take to conceal it." But we are not through with Bergson. He continues, "But even though we may have no distinct *idea* of it, we *feel* vaguely that our past remains present to us. What are we in fact, what is our *character*, if not the condensation of the history we have lived from our birth,—nay even before our birth, since we bring with us prenatal dispositions? Doubtless we *think* with only a *small* part of our past, but it is with our *entire* past, *including the original bent of our soul*, that we *desire*, *will*, and *act*. Our past, then, as a whole, is made manifest to us in its impulse; it is *felt* in the form of *tendency*, although a small part of it only is *known* in the form of the *idea*."

Lyell, in his celebrated essay on the antiquity of man, carried human beings back many thousands of years as to their origin, but the psychoanalyst teaches that the unconscious started much further back than the coming of man, and really the "tendency," the "impulse" began with the coming of life itself. This was many millions of years ago. In building up the notion, therefore, of the unconscious for the patient it must be emphasized that human beings have not come to be what they are according to the conception of Topsy, who "specks she jus' grewed up," but that for many, many million years the piling up of the past upon the past has resulted in this the last and most highly complicated model-man,—which analysis seeks to partially pick apart to see what is not going advantageously, *i. e.*, not doing *useful* work.

In my own discussions of this problem I have found it advantageous to impress upon patients the immense importance of this time element in the slow elaboration of instinctive reactions, which are so highly conservative and protective, and I insist upon the fact that the neurosis is in line with the whole process. It also is a bit of conservation,—something compensatory and protective, and I call to the attention of such patients similar mechanisms in the life activities of lower levels of the body. Hypertrophies to compensate for some insufficiency. Rapid breathing in pneumonia, for instance, to compensate for diminished lung capacity, etc.

In further explanation of the scheme I picture to the patient

three periods of growth: From conception to birth; from birth to five years of age; and from five years to adulthood. Each of these represents a wonderfully elaborate scheme of reliving the past, through a masterful *recapitulation*. The nine (9) months, forty (40) weeks, two hundred and eighty (280) days of pregnancy (these numbers are here accented as it will be seen how constantly they come up in symbolisms of all kinds) reenact all of the successful experiments of over a hundred million years. The babe at birth already has more than it shall ever acquire. It is a complete machine for self running. It has practically completed its biochemical machinery. Its entire vegetative neurological mechanisms are integrated and functioning. It is ready to pass into the realm of *feeling*. It is to know pleasure and pain, and to build up a sense of the *ego*. Heretofore it has led a purely vegetative existence; all of its needs have been attended to within the mother. From the standpoint of individual effort it has been omnipotently indolent. From the organic memory of this stage of the child's existence probably comes the truth of Rochefoucauld's celebrated saying: "Indolence is the most sublime and the most malign of all passions." All of the prenatal influences are laid down; the hereditary, constitutional factors, which eugenic studies are analyzing, are all there. All of Adler's constitutional inferiorities are there. This is a period usually thought of by students of mental phenomena as of the least importance, but from the standpoint of the unconscious, and for the purposes of instinct analysis, it may readily be seen that it is a period of great importance, although maybe it escapes, and will for some time, most attempts to be analyzed. Most of our medicine at the present day occupies itself in the consideration and study of this, the biochemical, level, the simplest level of the human organism. We shall see that hysterical conversions, compulsion substitutions and psychotic projections can create definite disturbances in the functionings of this level. The great loss of weight in the depressions with marked eosinophilia being only one of many examples, to which we shall return.

With birth the new element of an enormous branching out of the sensori-motor mechanisms takes place, and from this time on to, arbitrarily say five, a new recapitulation period is traversed. This time the path is shorter; from anthropoidal ape let us say to

man of the agricultural period—or highest savage. This is a living over of some several hundred thousand years.²³ It passes through the period of the development of ego consciousness; it develops through the phantasy of pleasure-pain to reality and to the beginning of social consciousness. This is the period of the perverse polymorphous of Freud. This is the most important training period of the child. It is the period during which he will gradually thrust into his unconscious much of the repressed material which analysis will be called upon to interpret.

From whence comes this repressed material upon which the Freudian hypotheses lay so much stress, and which seems such an anathema to those who do not care to see that psychoanalysis contains a constructive program? Psychosynthesis takes place coincidentally with psychoanalysis, and man, after all, is the measure of all things. Psychoanalysis deals with factors of human experience simply as facts. What a fact is will be left aside for the moment, save that as Protagoras has well said, we build up our truths as we perceive them, each for himself, and each differently. We think alike, *i. e.*, "we agree concerning those things it is necessary to agree about in order to live at all; we vary concerning the things which are not needed for bare existence, even though they may conduce to a life that is beautiful and good. But it is only when we do not act at all that we are able to live our own private life apart, and to differ utterly from all others."²⁴

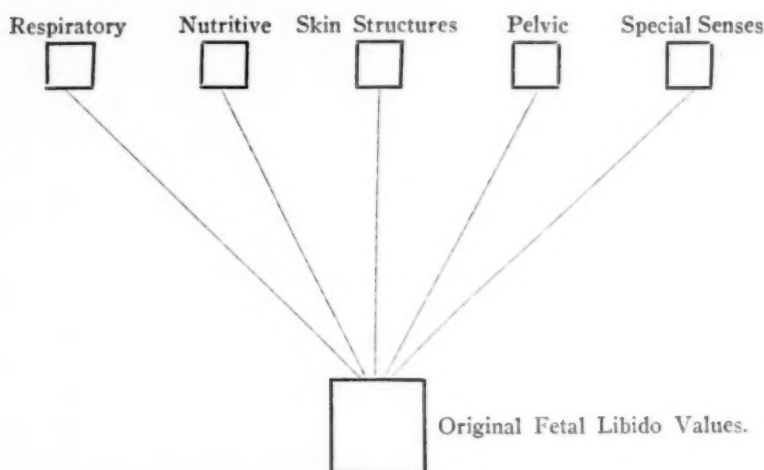
It is this desire to differ utterly from all others that has to be brought into line with the facts of reality. This period of infancy is the one during which this conformity to sense experience must take place if the child is to live at all. Here "impulse" makes reaching out a constant exercise, with increased activity if pleasure is obtained, and withdrawal if pain results.

Already the biochemical levels have evolved their tropisms; action and reaction are going on automatically through the mediation of the vegetative nervous system. The anatomical structures which subserve these functions need not now concern us, but it is assumed that the psychoanalyst has some fundamental

²³ Compare E. Smith: *Age of Man*, Smithsonian Reports, 1912.

²⁴ *Dialogues of Protagoras*. See F. C. W. Schiller, *Studies in Humanism*, Macmillan.

knowledge of the nervous system; without it he will never rise to the highest levels in psychoanalysis.²⁵



This illustration is purely diagrammatic. It aims to show the first steps in libido distribution following birth. Each and every libido area here represented is a compound which analysis resolves.

But the child has now passed into the realm of more complete sense experience. A further evolution of what ultimately will be handled as consciousness has commenced; many million receptors, sensory receiving organs (six million in the eye alone), suddenly commence to have energy thrust upon them, which has to be handled. Each group of receptors builds up values for itself and for the purpose of its own cell groups. At first there is a marked rivalry among the sensory areas, which through repression later develop coördinations between the various strivings.

To illustrate this early developmental phase of energy rivalry I have often made use of a diagram which I here reproduce in the rough.

This diagram is meant to illustrate only in a general manner the initial distribution of the sensory areas, which through evolution, in response to the principle of pleasure and pain, will ultimately permit of the chief forms of energy distribution which we

²⁵ For a full discussion of the anatomy and functions of the vegetative nervous system consult Higier, *Ergebnisse d. Neurologie u. Psychiatrie*, also English text-books of the physiology of the vegetative nervous system.

call human conduct. The world and its values will be built up by the child through these sensory channels.

At birth the entire energy is concentrated on the respiratory act. One hundred per cent., one might say, of the child's striving is expressed in the first cry made in response to the organic need for oxidation (biochemical level). The respiratory nucleus starts its reflex activities and the human mechanism is now working independently.

It is at this point that Freud introduces a new term, *libido*. In this particular instance it signifies the energy of seeking for the organic satisfaction of oxidation activities. Respiratory libido, therefore, constitutes the first libido striving of the child. Crying brings its satisfaction, therefore, crying becomes an initial symbolic act through which desire, *i. e.*, a renewal of the pleasure will be satisfied.

I need only call attention here in passing to the marvellous evolution which this respiratory libido undergoes, and which as one of its chief end-products is the complex human speech. Originally, a broad, explosive, non-discriminative cry, a vast conglomerate, the respiratory libido develops little by little an intricate mechanism of highly discriminative acts of the richest symbolic significance.

The gastro-intestinal libido now clamors for its instinctive (biochemical) satisfactions. The skin must be kept warm (reproducing the amniotic water bath) else the same vigorous protest, as yet indiscriminative, which howls for skin libido satisfaction. Through the combined action of rolling neck motions and smell the nipple is found, and purposeful sucking movements begin, until the incoming stimuli, esophageal, gastric,—through chemical receptors, mount up to a fatigue threshold and sleep intervenes.

Then follow other organic need satisfactions; pleasure is obtained by doing things essential to life. The bladder is emptied, the bowels are evacuated, the eyes look about, the ears hear, etc. The important factor to be recognized and insisted upon is that in the initial phases each libido area is egoistic, self-seeking to the exclusion of all others; the child stops breathing in the early attempts at feeding: all other forms of libido energy wait in abeyance until that one demanding the moment satisfaction is appeased.

It may be recalled that many years ago, Hansemann, a present professor of pathology in Berlin, spoke of die Anaplasie, die Individualität und der Altruismus der Zellen. He tried to show then how a failure on the part of the cell striving (biochemical level) produced various developmental failures in this or that organ of the body; that even before birth a principle of anarchy among the organs of the body might prevail, and that the best organisms were those in which the subordination of the claims of one cell group (liver, kidney, lung) to the others, was best practiced.

After birth, a similar adjustment in libido values at the sensori-motor level is necessary, and here is where repression commences to be operative. In terms of conscious psychology the process by which this repression is in part furthered is called training or education.

The chief sensori-motor corrective is pain. Later we shall see that at psychical levels we shall call it fear. Wherever fear commences to enter then the training for social values commences to be manifest. It becomes the corrective for desire.

Positive and negative tropisms, pleasure and pain, desire and fear, these are the chief stages in this evolutionary progression which ultimately brings about adjustment of conduct at highest social values; at ultimate pragmatic realities; *i. e.*, those lines of conduct, which under experimental conditions will permit the best suited individual and the best group to continue to survive.

Repression, therefore, consists in the subordination of certain libido values at lower levels in order that a utilization of identically the same energy may take place at higher levels in the process termed sublimation.

In the infantile period, the pleasure principle seeks the continuance of the satisfaction. The term, erotic satisfaction, is used by Freud to signify this in the general sense, by which is meant the gratification of the pleasure sense of the area involved. Thus, there can be respiratory, lip, stomach, urethral, anal, skin, retinal, cochlear, vestibular, muscular, gustatory, and olfactory eroticism. To assume that only one area of the body is capable of receiving sense gratification, and hence that the word, autoeroticism, has reference only to one area, *i. e.*, the genital area, is unutterably stupid, and yet this is the usual implication given to

the word by critics. There is ample justification for applying the term, auto-erotic, to each receptor group already indicated, since it has been seen how the interest (libido) may be transferred from one area to another that becomes the center of striving. The very structure of the nervous system through its synaptic integrations shows just how this switching can take place, and Cajal's ingenious hypothesis of avalanche action enables one to see how summations of energy can occur, so that cumulative effects may result. The study of the repressions in the developing psyche shows that these follow precisely similar laws to those which physiologists are working with in reflex blockings, etc.

It is because in the early stages of the infant, each libido area seeks its own satisfactions in interchangeable fashion and anything stands for anything without discrimination, that Freud has used the term, polymorphous perverse. The child has no consciousness of any perverseness: There is no perverseness at this period. One can only say there is an eager seeking for richness of sensory satisfaction, and an active exploration of every source of joy and gratification; but, and here reality commences to assert itself, if such seeking is continued at its primitive values, pain, fear, reproach and finally exclusion from the group result. For if these activities continue into adult life one may speak of them as perverse. Perversion is the conscious end of a long chain of links in which unconscious autoerotic satisfaction, *i. e.*, pleasure gratification of an area, is a predecessor and the origin of which is the very life impulse itself.

(To be continued)

CRITICAL DIGEST

SOME FREUDIAN CONTRIBUTIONS TO THE PARANOIA PROBLEM

BY CHARLES R. PAYNE, A.B., M.D.

(Continued from page 101)

We have considered some of the principal studies¹ of paranoia and paranoic conditions which have appeared from the pens of psychoanalytic writers and may now review the series as a whole to see what new facts have been brought out and how much light has been thrown upon this obscure mental manifestation.

The most salient feature of the series and probably the most valuable contribution here made to the subject of paranoia is the relation existing between paranoia (here I include paranoic symptoms whether occurring in true paranoia or in some other psychosis or even neurosis) and homosexuality.

It should be borne in mind that the term homosexuality as used throughout this whole series does not necessarily imply overt homosexual practices but rather the psychosexual significance of homoeroticism. The homosexual tendency may have been present in the mind without ever having come to actual physical expression.

Everyone of the authors quoted brings this relationship to light though some more clearly than others. Freud has formulated the findings most systematically as was reviewed in the first number of this series to which we will refer later. Even in Bjerre's case where the author pays almost no attention to this

¹ Freud: Psychoanalytische Bemerkungen über einen autobiographischen beschriebenen Fall von Paranoia (Dementia paranoides). Ferenczi: Über die Rolle der Homosexualität in der Pathogenese der Paranoia. Maeder: Psychologische Untersuchungen an Dementia præcox Kranken. Analysen von zwei Fällen von Dementia præcox (paranoide Form). Grebelskaja: Psychologische Analyse eines Paranoiden. Wulff: Die Lüge in der Psychoanalyse (Zugleich ein Beitrag zur Psychologie der Paranoia). Morichau-Beauchant: Homosexualität und Paranoia. Bjerre: Zur Radikalbehandlung der chronischen Paranoia.

phase of the question, we see many evidences that the homosexual tendency was strongly present in his patient. For instance, in discussing the patient's family history, Bjerre says "it was to the mother that her warmest love ever went out." Further, although there was a large family of brothers and sisters, the patient's favorite was a sister, two years her senior, to whom she was greatly attached. "She made up her mind early never to marry" (evidence of some obstruction to a normal heterosexuality). The long period (twenty years) during which she was contented with a courtship by correspondence shows a weak heterosexuality which we are justified from other evidence in regarding as caused by the homosexual tendency. The illicit heterosexual episode would seem to have been merely a strong counter-reaction against some inhibition which she vaguely sensed. "Even her best friend, Miss D., had joined her enemies," here a substantiation of Freud's finding that "the one who now on account of his persecution is hated and feared, is the one formerly loved and revered." Further the greatest of her persecutors was the Woman's Suffrage Society.

The other cases without exception show this relationship of paranoia and homosexuality plainly.

Just what the nature of this relationship is, we find most fully discussed by Freud; he says: "The nucleus of the conflict in paranoia is the demand of the homosexual wish-phantasy to love the man (or person of same sex)," that is, the paranoic forms his delusions as a defence against his instinctive homosexual tendency which threatens to overwhelm his personality. We do not need to elaborate this thesis here as it was given in full in the first number of the series.

Ferenczi states practically the same thing in these words: The published clinical histories (reviewed in the second number of this series) justify the belief that the essential process in paranoia is a reinvestment of the homosexual objects of desire with un-sublimated libido, which the ego guards against by means of the projection mechanism.

Another very instructive point brought out by Freud is his interpretation of the function of the paranoic's delusions. "The paranoic rebuilds his world, not beautifully but so that he can live in it. He builds it by the aid of his delusions. What we consider

the production of the disease, the delusions, is in reality the attempt at healing, the reconstruction."

An interesting circumstance tending to confirm the validity of the contention that homosexuality has an intimate relationship to paranoia is that among the seven authors reviewed in this series, there are at least six different nationalities represented. This would seem to indicate that the phenomenon is a general one and not limited to any special race.

TRANSLATION

WISHFULFILLMENT AND SYMBOLISM IN FAIRY TALES

BY DR. FRANZ RIKLIN

TRANSLATED BY WM. A. WHITE, M.D.

OF WASHINGTON, D. C.

(Continued from page 105)

Once she dreamt she was in the fields. The hay had been raked up into small piles—shocks. Suddenly a serpent appeared looking out from each hay shock. One especially large one slipped into her mouth and bit her palate. The hay shocks are the hairy portion of the genitals out of which the serpent, the penis, looks out, and so become a counterpart of the nymphæ forest cited by Freud,⁴ which represented the female genitals. In the fairy tales (and mythology) there is a whole series of similar transpositions. Their value lies, not only in offering a surprising confirmation of the Freudian views, but in that they are a serviceable result in comparative psychology.

In fairy tales it is for the most part barren women who become pregnant by eating (symbol of coitus with a symbolic object or animal). The child that results from this wonderful fertilization is usually a great hero.

In "*Ivan Cow Son of the Storm Knight*" in the Russian fairy stories (Afanassiew, Nr. 27) the fish is the male sexual symbol. (Perhaps the fish spawn and the great fruitfulness of fish, besides those qualities mentioned of the serpent, are new determining moments.)

A royal pair were still, after ten years, without children. Then the king sent to all rulers in all cities and to all peasants to find if any one knew how the queen could be cured so that she

⁴ Freud, *Journal für Psychologie und Neurologie*, Bd. VIII, 1906. Bruckstück, l. c., p. 450.

might bear a child. Of all who came no one could help except a peasant's son to whom the king gave a pile of gold and three days time. First, nothing occurred to him, not even in his dreams, then he met an old woman whom he had first spurned but finally confided his troubles to her.

She had him tell the king to order three silk nets to be woven and sink them in the sea before the palace windows. She said that a golden scaled pike was always swimming before the palace. If the king should catch him and have him served to the queen, she would be with child.

The peasant's son went himself on the sea; the pike jumped high out of the water and tore twice all three nets (symbol for the hymen?), until the fellow, for the third time, had repaired the nets with his belt and his silk neckerchief and then caught the fish.

The royal cook cleaned the fish and poured the dishwater out of the window, a cow going by licked it up. The servant who brought the cooked pike to the queen to eat, on the way broke off a piece of the fin and tasted it. All three now became with child at the same time: cow, maid, and queen. All three sons were alike as to hair and grew in hours as much as others in years. They were named Ivan Zarevitsch, Ivan Maidson, and Ivan Cowson—Storm Knight. Ivan Cowson, corresponding to the rule of fairy tales, was the strongest of the three and the hero of the following Herculean adventures, which brought him the nickname of "Storm Knight." The remaining pretty clear sexual symbolism is worthy of note. The substitution of the impotent king by the peasant's son, who gets the receipt for catching the wonderful fish from a witch, in whom one can easily see the personification of the sudden, brilliant notion during his meditation; further the fellow needs his belt to effect the catch.

The fairy tale: "*The Godmother's Curse*" ("Isländ. Volksmärchen," p. 68, No. 17) present a similar symbolism.

A young childless duchess, who longed very much for a child, went once for a walk, with her servant, in a beautiful grove. Here she was overcome by sleep, and being unable longer to resist it, lay down to rest. In a dream, three women dressed in blue appeared to her and said: "We know your wish and we would like to help you in its fulfillment. Go to a brook here in the

neighborhood in which you will see a trout. Bend down and see that in drinking the trout swims into your mouth. Then you will soon after become pregnant. We will search later for the newborn child and give him a name." The queen followed these instructions and was brought to bed with a beautiful little daughter.

An old woman, who rendered service at the birth, prepared the table for only two of the women instead of for all three; on which account the youngest was angry. The two oldest gave the child beauty, goodness, and wisdom and in addition the gift that all her tears would be changed into gold. A fine prince would marry her and she would lead a happy life with him in love. The youngest did not revoke the blessings of her sisters. But she added as a penalty for her poor reception that the princess would become a sparrow on her wedding night and only for a short time during the first three nights should she regain her human form. If some one did not then quickly burn the sparrow skin, she must always remain a bird (compare "Kisa" and the Icelandic Cinderella).

The story then goes on to the fulfillment of the blessings and the curse and the final deliverance.

Prophetic dreams, as in this example, occur very frequently in fairy tales and their content itself is also dream-like.

That the third woman (or the thirteenth in "The Sleeping Beauty") should, out of anger, add a bad wish to the good wishes, is a common fairy tale motive.

One sees the wonderful impregnation under the symbol of transposition meet with a significant fate, and we often find characteristically the same motive in the bible, the children of long barren women become prominent men, or the procreation and birth of great men is represented as wonderful and mysterious. (Annunciation by the Angel Gabriel, conception by the Holy Ghost, vision of Zacharias, see Evang. Luke, I; promise of Isaac, Moses I, 17 and 18 Chap.; promise of Samson's birth, Judges, 13 and 14 Chap.; the whole history of Samson presents a great many fairy-story-like signs. Compare also the Hercules saga.)

The same motive appears in the beginning of the fairy tale "*The Carnation*" (Grimm, 76). There was a queen to whom God had denied children. She went every morning into the garden and prayed to God in heaven that he would bestow on her a

son or a daughter. An angel came from heaven and said: "Be content, you shall have a son with wishful thoughts, for what he wishes for from this world that will he obtain." She went to the king and told him the happy news, and when the time came she bore a son, and the king was greatly rejoiced, etc.

Rittershaus, in his collection cited, gives still other examples of impregnation by the swallowing of fish. It occurs in other Icelandic sagas, in the Greek, Albanian and Sicilian fairy tales, with this difference, that in the Icelandic fairy tales already quoted the whole fish is swallowed, in others the fish, which is caught by a childless man, is cut up at the house and distributed to the wife, the horse, and the dogs (male sexual animals?).

I refer for the literary references to Rittershaus, p. 71.

Compare also the Russian fairy tale of "Ivan Cowson the Storm Knight."

In Grimm's fairy tale, No. 85, "*The Gold Children*," the same motive appears.

A poor fisherman caught a golden fish which promised him, instead of his hut, a castle and a cupboard which would contain everything he wished to eat, if he would throw him back into the water. He must, however, not say from whence these splendors came. Afterwards when he betrayed the secret to his curious wife the charm was dispelled and they sat again in the poor hut.

He caught the fish a second time and the same thing was repeated.

The third time the gold fish said: "Take me home and cut me up into six pieces: give two pieces to your wife to eat, two to your mare, and two bury in the earth. This will bring you blessings. From the two last pieces there grew two golden lilies, the mare had two golden foals, and the fisher's wife bore two golden children whose fate the story goes on to follow.

Of the manifold, concentrated, accumulated symbolisms of the fairy-tale fragment, especially the comparison with the fruitfulness of the earth which is repeatedly found in mythology, I will only note that in dreams the same theme is quite as commonly treated in various forms.

In this relation the prophetic dream of Pharaoh of the seven years of plenty and the seven years of famine stands out realistically.

The same theme appears first in the dream of the seven fat and the seven lean cows, then when Pharaoh sleeps again, in the dream of the ears of corn (Moses I, 41).

In the fairy tale of "*Kisa*" (=Cat, Rittershaus, p. 73, No. XVIII) the king threatens his childless queen, just as he was starting out on a journey, that he would have her killed if she had no child upon his return home. Sadly the queen sat in her garden. An old woman came to her and advised her to drink out of a spring in the forest; in this spring were two trouts, one black and one white. She must swallow the white trout, but only that one and not the black one.

In spite of every care the two fish both slipped into the queen's mouth. After nine months she gave birth to a very beautiful girl and to a black cat.

The black cat, at first chased away, is then the assistant of the princess against a giant with whom she does not want to go and who thereupon cuts off her legs (abasia dream-motive?) and wishes to kill her. She heals her legs with the grass of life and kills the giant. At the marriage of the princess, *Kisa* again becomes a beautiful princess. A wicked stepmother has changed her and the princess into trout, she, however, from especial hate, she makes a cat at her new birth, which only after laying at the floor of the bridal bed of the princess on the wedding night, can be delivered.

Besides the sexual transposition and the motive of reincarnation the tale is full of sexual, dream-like symbolisms.

In a fairy story of Straparola (cited from Rittershaus, p. 76) a marchioness gives birth to a daughter and also an adder at the same time. In an analogous Norwegian tale (cited from Rittershaus, p. 76) a childless queen bathes one evening, on the advice of an old beggar woman, and sets the bath water under her bed.

In the morning two flowers have grown in it, one ugly and the other beautiful. As the flowers taste so good to her the queen eats them both contrary to the advice of the old woman. Then she bears two daughters, the first a true monster riding on a goat and then a lovely little girl, etc.

The flowers, which stand here in the place of the fishes, are also employed as male sexual symbols in pathology. Namely

flower stems and lily stalks play this rôle in the delusions or dreams of dementia præcox as shown by association experiments. May not the lilies which Mary, Joseph and the Angel of the Annunciation often carry have a similar meaning instead of that usually accepted?

The bath water under the bed is throughout a sexual component of the dream-like fairy story.

The Freudian upward transposition is given in the eating of the flowers.

In the literary references of Rittershaus (p. 77) we still find the simultaneous birth of a boy and an ichneumon in the *Pantschandra*. Also the son of a Brahman is born as a serpent, whose father, on the marriage night of his son, burned his serpent skin so that the son retained his human form.⁵ (Benfey, "*Pantschandra, Fünf Bücher indischer Fabeln, Märchen und Erzählungen*," Leipzig, 1859, Bd. II, p. 147, cited by Rittershaus, p. 77).

According to Benfey (cited by Rittershaus, p. 77) the burning of the animal hide, through which the enchanted man becomes compelled to keep his human form, is a Hindu belief.

It can hardly be demonstrated that the burning of the animal hide originally appears only in a sexual connection (as previously in the wedding night); however, it appears so in very many cases and the deliverance from enchantment and the espousal appear together almost always in the fairy tales, which represent sexual wish-structures, which, after what has been said of the significance of enchantment in the sexual wish-tales, is understandable. The Brahman story cited induces me, therefore, to draw attention to the sexually symbolic significance of fire in dreams, as Freud ("*Bruckstück*," etc.) confirmed by Jung (*Diagnost. Assoc. Studien*, VIII Beitrag) has explained and of which I myself possess good examples, and to point out that here again is shown an accumulation of sexual symbols (serpent, fire).

I also wish to call attention to the fire-engine dream. A double question, which at any rate the symbolism of "upward transposi-

⁵ An example, that enchantment signifies a sexual revenge, one can find in B. Schmidt, "*Das Volksleben der Neugriechen*," p. 112. A nereid transformed her beloved, her untrue lover, into a serpent; he should remain enchanted until he found a sweetheart who was equal to her in beauty! (A special case, which allows us to assume, that also in the case of the serpent of Oda a sexual motive conditioned the enchantment.)

tion" makes use of and at the same time explains, is propounded by the giantesses to the king's son whom they have stolen (Rittershaus, No. 41, p. 173). The peasant's daughter Signy, who sets out to seek and to save him, finds him in an enchanted sleep in the cave of the giantesses, listens how they awake him by the song of swans and how the younger asks him whether he wishes to eat? He answers no. Thereupon she asks him if he will marry her? To that also he replies no, with horror. Thereupon the prince is lulled to sleep again by the same song. This goes on and on until the peasant's daughter wakens him in the same manner from his enchanted sleep and after that she rescues him.

The Russian fairy tales contain still more examples of transposition.

In "*The Little Bear and the Three Knights, Mustachio, Mover-of-Mountains, and Uprooter-of-Oaks*" (Afanassiew—A. Meyer, No. 28) the childless wife buys, at the command of her husband, two turnips. One they ate, the other they put in the oven, in order to dry it. After a while a small voice cries out: "Little mother, open the door, it is too hot in here!" She opened the oven door and there lay a living girl in the stove pipe. "What is that?" asked the husband. "Oh, little father, God has sent us a child!" They named it Little Turnip.

Later the Little Turnip, while searching for berries with other little girls, lost her way in a thick, gloomy forest. They came to a little cottage in which a bear was sitting. He brought some porridge and said: "Eat pretty girls. Who does not eat must be my wife." All the little girls ate except Little Turnip and they were allowed to go. Little Turnip, however, was retained. Little Turnip grew constantly larger, escaped one day, and at home soon had a son, half man, half bear, whom they christened Iwaschko, Little-Bear. He grew, not in years but in hours (as is often the case with fairy tale heroes), accomplished Herculean deeds, and finally rescued a maiden who was held captive in the under world by the great witch. Comment is quite superfluous. The beginning by eating the turnip and the incubation in the stove-pipe instead of the uterus, might as well have its origin in a dream (compare the example of the dream with the stove-pipe). Also here the people are old and childless. The two turnips, instead of only one, correspond to an already pointed out dream phe-

nomenon; the problem here is to unite impregnation and pregnancy in one dream. Turnip is also applied by our peasants in their rude, rough wit as a symbol of the male organ of copulation, of which I know several examples.

The fairy tale of "Little Turnip" gives us the key to unlock the meaning of the beginning of the fairy tale "*Rampion*," (Grimm, No. 12).

A man and his wife wished a long time in vain for a child. At the back of the house was a little window from which one could look into a magnificent garden which was surrounded by a high wall. It belonged to a dreadful witch. The wife saw a beautiful bed of rampions [radishes]. She was seized with an uncontrollable longing to eat rampions so that she wasted away and looked wretched and answered anxious questions by saying: "Oh, if I cannot get some of those rampions to eat that grow in the garden back of our house, I shall die." Her husband climbed into the garden of the enchantress and, at any cost, dug up some rampions and brought them to his wife. She made them into a salad at once and ate it with a great relish.

The enchantress afterwards desired of the man that, for the rampions, he should give her the child that his wife would bear. The enchantress came at once to take the child away and she named it Rampion. The further fate of Rampion with the long hair, and her final rescue by a prince, we need not go into.

Sexual transposition is also suggested in a passage in the fairy tale, "*Everything Depends on God's Blessing*" (Afanassiew—A. Meyer, No. 22, p. 95).

A devil relates how he has made a czarina (princess) sick; she is blind, deaf and confused. In order to make her well one must take the cross from a particular church, pour water over it, wash the princess with this water and give it to her to drink. Under a special stone sits a frog (masculine sex animal) which must be caught and a piece of the Host, which he has stolen, taken from his mouth. This the princess must eat.

The hero of the story follows these instructions, makes the princess well, and she becomes his bride.

Whoever understands the nature of the "complex" of which we have spoken in our work ("*Diagnostische Associationsstudien*," etc.) will understand the language of this fairy tale!

The mention of the Host in this connection suggests that the love-feast of Christ, as it is now celebrated as a devout communion, may be erotically colored. However, a digression into religious erotics would lead us too far afield.

The "*History of Wassilissa with the Golden Braid and Ivan-from-the-Pea*" (Afanassiew—A. Meyer, No. 26, p. 130) contains a further example. In it a splendid fairy-tale language relates of the wonderfully beautiful Wassilissa, who languished in her dungeon, her heart oppressed by sadness, until her father, the Czar Swietosar, prepared her, that she must choose one among the many royal suitors. She was allowed now, for the first time, to go walking and search for flowers. She went with her face unveiled, her beauty was without protection. She became separated a little, innocently, from her attendants, and was carried away by a mighty storm to the land of the cruel dragon. Her two brothers, who sought her and came, after long journeys, to the enchanted castle of the imprisoned Wassilissa, were killed by him. Wassilissa with the golden hair thought nevertheless of rescue and through flattery wheedled the secret from the dragon that no adversary lived who was stronger than he. However, jokingly he added, that at his birth it was foretold that his adversary was named Ivan Pea.

The mourning mother of the beautiful Wassilissa went to walk in the garden with the Bojar woman. The day was hot and she wanted a drink. In the garden there broke from the slope of a hill a stream of spring water which was caught in a white marble trough. She dipped up the clear, pure water with a ladle and drank hastily swallowing thereby, suddenly, a pea. The pea swelled and the Czarina had a sinking spell. The pea continued to grow and the Czarina had to carry the burden.

After a time a son arrived, Ivan-from-the-Pea, who grew by hours instead of by years and in ten years became a knight of marvellous strength who conquered the dragon and rescued Wassilissa, etc.

This fairy tale calls to mind two mythological representations of impregnation after the manner of the Freudian transposition, of Demeter's daughter Cora and Eve in Paradise.

Cora, the daughter of Zeus and Demeter, with the daughters of Oceanus, looked for spring flowers. As she plucked the death's

flower narcissus the earth suddenly opened, and Hades rose and stole Cora from the midst of her companions.

Later Zeus, who first put aside the prayers to send her back, condescended to the arrangement that Cora need only spend a third of the year in the underworld. The denial of a return altogether was based upon Cora having received from her spouse the seed of a pomegranate and eaten it—symbol of fertilization (cited from Stending, "Griechische und römische Mythologie," Leipzig, Göschen, 1905, III Auflage).

The biblical tale of the fall has been looked upon for a long time as an impregnation symbolism. We find here also a condensation: The serpent is the betrayer and through it first comes the transposition through the eating of the fruit. After this Adam and Eve see that they are naked and are ashamed, and it is prophesied that Eve will bear and bring forth in pain. Following this the Bible tells us besides of the wish-formed enchanted gift of which we have earlier noted a series from mythology and fairy tales. It deals with the fruit of the tree of life. "And the Lord God said, Behold, the man is become one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Moses I, 3 Chap., 22-24).

Many representations of the Annunciation show the same accumulation of symbols to represent the same things as above (serpent, fruit, eat). A master of the Life of Mary in the old Pinakothek in Munich shows us Mary, who is surprised in her contemplations by an angel with a message. He bears a lily stalk (compare the example mentioned previously where the angel appears to be an impregnation symbol); the Holy Ghost, by whom Mary shall conceive, descends in the form of a dove (compare the bird symbolism in fairy tales). Above is God the Father,

⁶ I refer to the work of Aug. Wünsche, "Die Sagen vom Lebensbaum und Lebenswasser." Altorientalische Mythen, from the collection "Ex oriente lux," edited by H. Winckler, Bd. I, Heft 2/3, Leipzig, E. Pfeiffer, 1905.

from whom a bundle of rays descend down which an extremely small male child with the cross flies as a sign to Mary. Still one may doubt my explanation! Besides this old master liked to remember an elegant bed in the background of Mary's bed-chamber in his representations of the Annunciation.

The examples from fairy tales in which the "upward transposition" plays a rôle are proofs for infantile sexual theories; for which reason the view has developed that this masking of sexual processes took its origin in the telling of fairy stories by women.

Now we know, however, that also in dreams infantilism gets a very great expansion in order that the wishes of the unconscious by being properly censured may express themselves in the dream. The fairy tale of "The Little Bear," "Ivan-of-the-Pea" and similar ones represent these infantile sexual theories quite convincingly.

In Freud's "Interpretation of Dreams" ("V. The Material and Sources of Dreams") the significance of the infantile material in the dream is sufficiently illustrated and analyzed. What wonder, if in the fairy tales of these dream-like structures from childhood, mankind expands itself.

We find the same immorality. The obstinate princess lets many wooers perish until the right one comes who solves the riddle. The egotistic standpoint dominates, the altruistic has not yet appeared, as in children. Killing of the nearest relatives, as in children, so in fairy tale wish-structure, is only the wish to get rid of somebody.

The infantile rivalries, as they are set forth in a masterly way in Freud's "Interpretation of Dreams," find expression in the story of "The Twelve Brothers" (Grimm, No. 27); if the thirteenth child, the youngest, was a girl, the twelve older, the brothers, would be murdered; the father (naturally; the rival of the same sex! see Interpretation of Dreams) had the twelve caskets already prepared; therefore they had to run away. Similarly in the story of "The Seven Ravens" (Grimm, No. 25).

In certain stepmother tales one receives the impression that the component "mother" in the word "stepmother" is overdetermined. We have seen the stepmother appear, beside other figures: giantess, witch, etc., in the rôle of sexual rival. Now we

know from Freud that the mother herself may be the sexual rival of the daughter. The infantile egoism of the dream and the fairy-tale does not delay having the good mother die (first, an infantile wish, see "Interpretation of Dreams," second, it signifies: the good mother no longer exists for the heroine, the child or the infantile component of the grown wife as daughter, because she has become a bad figure, a rival). She is substituted by the wicked stepmother, which means that the mother has become this figure to the fairy-tale heroine or the dreamer. Here a motive from "Cinderella" becomes understandable, as expressing infantilism. The wish-tree grows on the grave of the mother (stepmother). The mother must die.

A woman of my acquaintance maintained the belief through her whole childhood, until she was about fifteen years of age, that she was a foundling; she held fast to the idea. It rested upon a remark of the mother: "Oh, probably some one picked you up on the street." This remark, of which the memory was perfectly clear, compels us to assume that the child had asked from where she came. The delusion built itself up on an adapted and strongly believed theory of sex. Mark Twain, with great psychological understanding, has somewhere said: "Faith insists on believing something that one does not believe." If the child was bad the mother would probably say: "Strange, she is not like anyone in the family." A fine wish-thought that nourished still further the delusion. At the same time the "bad" child felt that the mother did not mean well by her; so she could not possibly be a true mother to her. If we render "bad" with "egoistic" in the rivalry; when we note that the mother, after the death of the father, was especially solicitous to bring up a pleasing, well-mannered young woman with a good name, because gossip is much more apt to arise about a family without a father at the head, the vitality of this childish delusion becomes for us so much the more understandable. These "bad experiences" have, in a significant manner, taken refuge in the delusion, while in reality the relations between mother and daughter were very good.

This infantile delusion has thus made a bad stepmother out of the mother, and the fairy-tale does the same thing.⁷

⁷ I could give numerous examples of analogous delusions in young women who were well and in women with dementia præcox.

Precisely in the fairy-tales of the persecuted beauty, in "Little Snow-White," this process is described with special detail in its beginnings. The beautiful queen, who becomes the step-mother, hates the still more beautiful "Little Snow-White." The fairy tale corresponds thus to a "dream" of the heroine, Little Snow-White, under the influence of the infantile material. So finally the meaning of this fairy tale is clear and also all others with a similar theme.

We are satisfied, for the time being, with this intimation, in order to sketch the great rôle of infantilism in fairy tales which they share with dreams. There could naturally be found innumerable others; the question here is regarding a problem which must be separately solved.⁸

VII

SOME SPECIAL SEXUAL FAIRY-TALE MOTIVES

Fairy tales have a predilection to deal with various sexual motives, having a tendency to the pathological, although with a normal root, which latter is constantly emphasized by Freud.

These motives follow from the psychological sexual inclination, especially manifested in dreams, between father and daughter, son and mother (*Œdipus Saga*!). Further of cruelty (sadistic root) and the correspondingly developed resistance in women.

"*Drudge-of-all-Work*" (Grimm, 65).—There was a king who had a wife with golden hair who was beautiful beyond compare. Before her death she made him promise that he would not take another wife who was not as beautiful as she and did not have golden hair like hers. After the king had mourned for a long time he sought a second wife, but none could be found who had the desired characteristics. Then his eyes fell on his daughter who resembled her dead mother in beauty; he was consumed with love for her and wished to make her his wife. In order to put him off the daughter desired wonderful dresses, difficult to make, and a mantle made of a thousand furs to which every animal in the kingdom must contribute a piece of its skin. The king was not deterred and brought it about that these conditions were fulfilled. When there was no more hope the princess fled

⁸ One finds in these stepmother fairy tales, for example, that the father sexually pursues the daughter, or as in "The Lark," brings the male sexual symbol. He is replaced by the wish prince.

with her mantle into the forest. Here she was discovered by the hunting attendants of a young king. She was then employed at menial work in his castle, and by secret contrivances accomplished it that the king recognized her in her true character and married her.

The persecution through the father is here a special form of sexual rivalry with the wish prince; the whole is a very apparent dream-like wish structure with Drudge-of-all-Work as heroine and the introductory special motive.¹

Nowhere better than here could be pointed out the similarity of this fairy-tale motive with the case history of the hysterical young woman whose case was related as an example from pathology of transposition symbolism.²

In the occurrence of this hysteria the father became a prominent personality as a sexual rival.

The young woman almost regularly saw herself pursued in her dreams by her naked father. Her wish-dream corresponded in principle to the Drudge-of-all-Work motive. Instead of the original sweetheart there appeared indeed later in the dream also the substitution through the physician, a frequent occurrence in the process of cure emphasized by Freud (transference on the physician).

The father first appeared as sexual persecutor and rival in the dream and in the hysterical structure at the moment when he stopped the relation of his daughter to her true sweetheart. With that was also given the occasion for the hysterical symptoms, in the case in question (through the box on the ear), especially also to the transposition of the hysterical symptoms upward and to completing the wish-structure.³

"*The Father Persecutes His Own Daughter*" (Rittershaus, XXXI, p. 133).—A prince killed his parents and his sister in order to secure the kingdom for himself. Some years later he married a beautiful princess and after one year she bore him a

¹ The death of the mother is probably an infantile wish-thought of the daughter; the father is the first sweetheart and comes later to be rival and persecutor.

² Also here this alternative rôle the father (besides the singing teacher). Therefore he appears first as persecutor where he becomes the outspoken, hostile rival of the young man.

³ Compare Freud, "Bruchstück einer Hysterieanalyse."

daughter named Ingibjörg. When she was grown her mother as she lay upon her death-bed called her child to her and said to her that after her death her wicked father would wish to possess her and to prevent her escape would tie her with a rope. She should now endeavor to tie her bitch to the rope while she, through flight, saved herself. She should then bind herself with a girdle and then she would never suffer from hunger.

The prophecies of the mother came true. Ingibjörg succeeded, in the darkness of the night, in escaping to the sea where the captain of a merchant-man took her on board his ship. She came to a strange kingdom and found shelter in a small peasant's cottage.

The peasant had to make all the clothes for the young unmarried king. Since Ingibjörg came everything was so much more beautifully made, sewed, and splendidly embroidered that the king wondered about it and resolved to investigate the matter. As he came to the peasant's house he saw there the beautiful princess and he was consumed with love for her. He offered her his hand and Ingibjörg agreed gladly to the marriage.

Now he had to promise her never to take in a strange winter guest without her knowledge. The king promised. After some years an old man came who begged the king to take him in and put him down as a hen-pecked husband because he must first ask his wife about such a little thing. The king was ashamed of his promise and received the guest without the consent of the queen. The motive of the now beginning persecution by the winter guest (the father) who kills her children and drives her into misery is a resuming of the original theme. With the help of a princess bewitched by a wicked stepmother in an ox's maw, Ingibjörg, after many difficulties, is returned to her husband again, the father (winter guest) is annihilated.

The "unity of scene" demanded by the dream is thus respected in a beautiful manner by the fairy tale: The king (that is the husband) is seated on a golden chair, the winter guest, however, who has become his minister, is seated on an iron chair with iron braces, which close tightly about his breast (anxiety? bad conscience?). He must now, as is usual in Icelandic fairy tales, relate the story of his life. When he begins to lie and to conceal his misdeeds the iron braces press tighter and tighter and iron

prods bore into his breast. Finally he has confessed everything and now a rock opens beneath him and he falls in a kettle full of boiling pitch and is consumed.

The ox's maw as a reward marries the king's brother and is delivered from the spell on the marriage night.

There are still other fairy tales in Rittershaus of analogous content.

Bjorn Bragastakkur (from the collection of Jón Arnáson, cited by Rittershaus) is no king but a wild soldier of fortune who lives deep in the solitary forest. He stole a princess and compelled her to marry him. When his wife died he also wished to marry the daughter, named Helga. She escapes from him in the night, leaving a piece of wood in her place bound with a rope and which she begs to answer for her.

Helga first helps the cook of a king, then the tailor, where the king in spite of her hiding discovers her and then marries her. Her own father becomes here also, contrary to his promise, the winter guest of the king, kills her children and gets the king through cunning to order his wife to be killed. She is then saved in a wonderful way by magic, also the children, and later united with her husband while her persecuting father is annihilated.

In the "*Vitæ Offæ*" (Müllenhof, "*Sagen, Märchen und Lieder der Herzogtümer Schleswig, Holstein und Lauenburg*," Kiel, 1845, cited by Rittershaus) it is related according to an old Germanic saga, that the king Offa once while hunting came across a wonderfully beautiful maiden who was crying. She told him that her father wanted her to marry. Because she had not consented the servants have been commanded to kill her in the forest. The servants out of pity spared her life but left her there helpless.

King Offa took the young maiden home and married her. From the wars he sent a messenger to her who on the way accidentally happened on the bad father of the queen who exchanged the letter for another which he substituted for it according to which, on the command of her husband, the queen and her children were to be murdered. Through magic they were saved and later found their way back to the mourning king.

(To be continued)

ABSTRACTS

IMAGO

Zeitschrift für die Anwendung der Psychoanalyse auf die Geisteswissenschaften

ABSTRACTED BY DR. J. S. VAN TESLAAR
OF BOSTON, MASS.

(Vol. I, No. 4)

1. Some Similarities in the Mental Life of Primitive and Neurotic People. II. The Taboo and the Ambivalence of Emotional Excitations. PROF. SIGM. FREUD.
2. Amenhotep IV (Echnaton). Notes on the Psychoanalytic Interpretation of his Personality and on the Monotheistic Cult of Aton. DR. KARL ABRAHAM.
3. The Meaning of Salt in Folklore. E. JONES.
4. J. P. Jakobsen's "Niels Lyhne" and the Problem of Bisexuality. HANS BLUEHER.

1. *Taboo and the Ambivalence of Emotional Excitations.*—In this contribution Freud attempts to justify further the parallel he has drawn between taboo manifestations and the various symptoms of neurosis by a careful analysis of some of the specific beliefs and practices recorded in the authoritative descriptions of taboo.

In the previous contributions Freud had opportunity to draw certain inferences concerning the origins and meaning of taboos through a comparison with the compulsion neuroses which they resemble very closely. Of course a more satisfactory proof of their essential identity would be obtained if it were possible to draw these inferences directly from what we know about the taboos themselves. This is not possible on every point. For instance, the inference that taboo has its origins in a very early authoritative restriction from without is beyond direct proof. Unable to ascertain this important point directly we must turn to a minute analysis of the psychic situation out of which the phenomenon under investigation must have arisen, exactly as we do in the case of neuroses and their manifestations. In the case of the latter we proceed to subject to a painstaking critical analysis the presenting symptoms, that is, the compulsory acts and thoughts, all the

defensive reactions of the subject. The study of all these, in the case of neuroses, led to the discovery of ambivalent excitations or tendencies as their psychic source. That is, it was found that the various neurotic manifestations correspond to certain wishes and counter-wishes: certain wishes and their opposites are represented at the same time through the symptoms of neurosis. Accordingly, Freud proceeds to analyze the various manifestations of taboo in the endeavor to discover, specifically, whether they, too, contain direct and unmistakable marks of subserving, as do the neurotic manifestations, certain tendencies or wishes, and at the same time, the opposite of those very tendencies or desires. If the various outcroppings or manifestations of taboo are found to represent ambivalent tendencies then the analogy between them and neurotic symptoms is complete and their genetic unity must be accepted as proven.

For purposes of detailed analysis Freud selects the taboos concerning (a) enemies, (b) chieftains, (c) the dead, as described in Frazer's "Golden Bough." The analysis proper scintillates with observations which are too numerous and detailed to be abstracted. Following point by point the drift of the various manifestations of these different taboos Freud finds that they lead invariably to an ambivalent background. Taboos, like the neuroses, have their origin in and represent the end-result of contrary emotional excitations. The data analyzed, prove, in fact, that primitive minds present a greater degree of ambivalence than the modern, more sophisticated mind. "With the decrease in this ambivalence the belief in taboo,—a compromise symptom of the ambivalence conflict,—also disappeared slowly."

2. *Amenhotep IV (Echnaton)*.—The subject of this psychoanalytic sketch lived during the fourteenth century before Christ,—nearly thirty-three centuries ago. He was the last Egyptian ruler of his dynasty—the eighteenth. At ten years of age he reached the throne and eighteen years later he died. During that relatively brief interval he brought about a phenomenal revolution in all the affairs of the country over which he ruled and left an indelible change in the spirit of his times. Above all, the contrast between his rulership and that of his predecessors is so extreme that strong influences must have been at work to effect such a departure from royal traditions. Fortunately documents discovered during the last century (tablets at Tell-el-Amarna Egypt, in 1880, etc.) give detailed information about the influences which must have shaped the character of this remarkable personality. The facts thus brought to light reveal that Amenhotep IV labored under unconscious psychic conflicts similar to those revealed by psychoanalysis among the moderns.

This precocious youth, king, idealist, dreamer, is reported to have experienced hallucination "spells." Nevertheless, in the light of his life history and his unexampled record of steadily increasing mental vigor the supposition that he was an epileptic seems untenable. Much more important and to the point are the facts concerning Echnaton's relations to his parents. These are sufficiently clear to render the attempted psychoanalytic interpretation possible. The king's attitude towards his parents reveals a remarkable analogy with the situation that psychoanalysis has termed the *Œdipus complex*,—repressed hatred of the father and unconscious attachment to the mother. His overemphasis of monogamy, whereas his predecessors almost uniformly maintained a large harem, his loyalty to the girl that had been chosen for him while he was still a child (thus absolving him from the necessity of a "personal" choice which in his case would have been difficult if not impossible) are some of the consequences of his subconscious conflicts.

From the moment of his ascension to the throne, the youthful king threw himself with herculean energy into the task of changing the religious and ethical customs of his day. The prevailing customs had been fostered by his predecessors, including, of course, his father. It cannot be considered accidental that the customs and ideals which he fostered in their stead were strongly associated with his mother and strongly representative of her nature. The enthusiastic young king went so far as to break completely with his father's god, Amon, enthroning in his stead, Aton, the divinity of his mother's people. Through this daring step he incurred the bitter enmity of the priesthood of Amon. Moreover, to his mother's divinity, Aton, he gave a splendor and authority unequaled in Egyptian history. Aton was not to be a god among gods, but the only true god, the only god.

At the same time the king gave a new impetus to all plastic arts making them subversive to the newer ideals in religion. The style of art that sprung up under the inspiration of this versatile king has baffled egyptologists and students of art history alike. The plastic arts of his day represent a curious reversion to archaic types; the style is characteristic of the plastic representations dating back to the earliest era in Egyptian history and has little in common with the style that prevailed during his father's reign. The plastic figures of that early age represent royal personages who, according to Egyptian tradition, trace their descent directly from Râ, the divinity representing the sun. On the other hand the cult of Aton represents the same sun worship, under an asiatic form (the king's mother was an asiatic princess). Thus in religion and art alike, Amenhotep IV

short-circuited his father out of his life. He called himself the "favored one of Aton,"—Echnaton.

A great revolution in religion, art, philosophy and ethics with unlooked-for consequences for the future of Egypt resulted from the working out of the king's subconscious conflicts. For one thing, it gave rise to a new civilization, as splendid as it was brief.

The cultural associations of Thebes, the capital, with Amon, his father's divinity, were very intimate. The new king removed to a new place, near the delta of the Nile—the oldest part of Egypt, which he called Akhet-Aton (Aton's Horizon), and soon thereafter made that his capital. He fought the Amon priesthood and instructed that the name of this divinity as well as his father's should be removed from all inscriptions throughout the land.

Thus, instead of military pomp and show, or glory upon the field of battle, the government of the new king inaugurated an era of spiritual expansion and ethical growth, of philosophical and artistic renaissance.

The government of Echnaton is unique in the world's history. He was a forerunner of monotheism, as pointed out by Flinders Petrie, as well as of many other ethical principles considered essentially modern,—“an isolated prototype of Christian faith,” according to Weigall.

The revolutionary innovations he introduced upon all cultural fields are too numerous to be recorded here; they have their roots, alike, in his unconscious mental struggles.

The rapid spiritual growth had for its counterpart an equally rapid physical deterioration of the ruler's dominion, which in the end engulfed the civilization he had created. Throughout the troublous days during the latter part of his reign Echnaton remained absorbed in his spiritual task, unmindful of the gathering clouds. His death hastened the bursting of his empire and was the signal for the rebellious preachers of Amon to reassert themselves. Thereupon the religio-ethical system that Echnaton had built up vanished as quickly as it had risen.

3. *The Meaning of Salt in Folklore.*—In his “Psychopathology of Everyday Life,” Freud states that conscious ignorance and subconscious appreciation of the psychic motivation of chance occurrences may be found at the basis of superstitious beliefs. In the present study Jones attempts to prove the truth of this hypothesis in connection with one of the most widespread and best known superstitions,—namely the belief that the spilling of salt on table brings ill luck.

What must have occasioned such a rich folkloristic growth around

salt? Undoubtedly its peculiar properties: its endurance and freedom from decay recall durability in general, hence eternity, immortality; hence, also, its strong associationistic relations to friendship and love for which these qualities were desired. Because of its extensive use in food and its property of preserving other substances from decay salt became the symbol for the quintessence of things in general and of life in particular. This made it the equivalent of money, of riches, of other precious possessions; also the magic protective against the powers making for decomposition, decay and death. Salt came into use as a means to bring on pregnancy, as a fructifier generally, as a curative and protective agent in a medicinal as well as magic sense. The use of salt to flavor other materials and to add the proper zest to food gave it the connotation of "essence," such as in the expression "the salt of the earth." Its ability to combine mechanically with other substances, such as bread, and of lending the latter its peculiar qualities has also given rise to a number of interesting symbolizations.

The importance that is ascribed to salt in popular customs and beliefs may be explained as due, possibly, to the significance that the uses of salt may have had in some remote period of the history of the human race. While admitting some measure of plausibility to this view, Jones holds that it is far from sufficient to explain the whole mass of superstitions that has developed around salt. He suggests that the various fanciful notions about salt and its uses or properties must have their roots in subconscious motivations. An unconscious bridging must have occurred in the popular mind between salt and some other substance on the basis of qualities or properties the two were supposed to share. Such a substance would be, most appropriately, the semen, especially as symbolizing wisdom and eternity. The other physical symbol of sex is snake, the connotations of which are similar.

"The inference that salt owes much of its meaning to its association, unconsciously, with semen," states Jones, "at least satisfies a postulate of all symbolic thought that the idea whence the overemphasized meaning flows is more important than the idea unto which it is transferred; the irradiation of affectivity proceeding, like the flow of electricity, from the greater charge to the lesser"

Having thus made his argument in favor of the view that in many of its folkloristic symbolizations salt is a surrogate for semen Jones proceeds to demonstrate how closely this working hypothesis is capable of explaining the fanciful meanings and uses attributed to salt.

Jones finds that many of the beliefs, customs and practices asso-

ciate salt directly with sexual acts, particularly with potency and fruitfulness; also that salt and water represent more or less phantastically the combination of semen and urine. Even the designation of salt containers, in various languages, is not without sexual connotation, as in the english *salt-cellar*.

4. *Jakobsen's "Niels Lyhne" and the Problem of Bisexuality.*—The recognition that man's nature is essentially bisexual constitutes one of the greatest merits of psychoanalysis. Of course this conception requires that we understand the term sexual in a wider sense than heretofore. The conception of sexual as merely coextensive with physical ecstasy is unwarranted. On the contrary, every emotional relationship of man partakes in some measure of the erotic,—is tinged, as it were, with the sexual.

Hans Blueher insists that inversion, so-called, is not necessarily a morbid tendency, as has been recognized by the Greeks long ago. False standards in civilization have turned this tendency into a shame and have led to its repression and consequent organization in the unconscious. Jens Peter Jakobsen's story describes the struggles of a man unconsciously bound down by his homosexual tendencies. The details of the story are exactly like those one would expect to find in the life history of an actual subject similarly burdened. The inversion of the hero becomes fixed at a very early period and is strengthened by various interesting episodes during childhood. He passes through adolescence and early manhood vacillating between homosexual and heterosexual love, unable to make a final decision. Under the burden of his struggles he undergoes considerable suffering exactly like the neurotic subject.

Incidentally Blueher points out that the ordinary so-called literary criticism seems superficial whereas psychoanalysis enables us to get at the psychic nucleus of such dramatic constructions.

Zentralblatt für Psychoanalyse

ABSTRACTED BY DR. C. R. PAYNE

OF WADHAMS, N. Y.

(Vol. III, Nos. 4-5, Jan.-Feb., 1913)

1. The Rôle of the Unconscious in the Neurosis. DR. ALFRED ADLER.
2. The Terminations of Psychoanalytic Treatments. DR. W. STEKEL.
3. Changes in the Freudian School. DR. C. FORTMÜLLER.
4. Concerning the Psychogenesis of Bronchial Asthma. DR. M. WULFF.

1. *Rôle of the Unconscious in the Neurosis.*—Adler points out that neurotic patients utilize the unconscious to retain their nervous symptoms and pleasures by displacing the goal of their desires into the unconscious. He gives several illustrations of this phenomenon from his practice and derives the formula: "we may consider the neurotic act as belonging to a goal in consciousness. And we may assert as provisionally determined: the unconsciousness of a fiction, of a moralizing experience or of a memory, comes about as an artifice of the mind when the feeling of personality and the unity of the personality would be threatened if this became conscious."

2. *Terminations of Psychoanalytic Treatments.*—In an article which is full of practical hints for the practicing psychoanalyst, Stekel details from his own experience many of the difficulties which endanger the satisfactory conclusion of analyses. "Every neurotic guards the secret of his neurosis like a precious jewel, like his Rhinegold, which he will not allow to be taken from him. If he scents danger for his artistic fiction, he attempts to flee; one says he is cured, another, that he must go on a journey, a third, that the treatment excites him too much, he must get quiet. The variations are endless." Stekel emphasizes the fact that every case must be approached with great care and skepticism. He warns against giving the patients solutions of their symptoms during the early days of the treatment as this merely repels them and does not help their assimilation of their unconscious. He also agrees with Freud's recommendation not to allow patients to read psychoanalytic literature as they merely use what they learn to strengthen their resistances against revealing their own secrets. Those patients who have read up beforehand are the hardest cases. Stekel says the neurotic has only one anxiety, to lose his neurosis! Only by understanding these secret tendencies of the patients, can we bring the analyses to successful endings. Stekel believes that in every analysis, there is the tendency to divert the attention from the past and the neurosis to actualities. This is often only another device of the patient's resistance against parting with his neurosis. He brings quantities of such subjects of conversation to prevent the analyst from probing the hidden and unpleasant things in his unconscious.

Stekel introduces several dreams from his patients to illustrate these points.

Another pitfall, against which he warns the young analyst, is telling the patient that his case is a light one. "Every neurotic considers his neurosis as a special work of art, as an ingenious construction with countless moats and defensive walls, fast secured against

every enemy, and he is very indignant that he should share this splendid invention with another person." An easy solution would disclose his trouble as mild and that must happen under no circumstances.

The constant struggle of the neurotic against the physician and against getting well, is vividly portrayed.

Stekel believes that sexual traumas have no effect in causing the neurosis but merely serve the patient as points of fixation for his guilty consciousness. In other words, the patient grasps these incidents as something upon which he may cast the blame for his neurosis and avoid the reproach that he may have arranged his neurosis.

Actually bringing an analysis to an end is the hardest problem of all. According to Stekel, those cases do best in which the time is limited by external affairs.

3. *Changes in the Freudian School.*—Fortmüller takes up briefly the deviations from Freud's views which Putnam, Riklin and Pfister have published and then discusses in detail Jung's modifications and new views. To make this article clear to the reader, it would be necessary to translate the whole, since each point is based on some quotation from Jung's articles in the *Jahrbuch*. Briefly, Fortmüller does not think Jung's new libido theory well founded.

4. *Psychogenesis of Bronchial Asthma.*—Wulff presents one case of bronchial asthma in a woman of thirty-seven which seems to have had a psychogenic basis. He does not pretend that this proves the psychogenic etiology of bronchial asthma in general, but merely presents the case as throwing some light on the question of etiology.

(Vol. III, Nos. 6-7, March-April, 1913)

1. Psychoanalysis and Philosophy. PROF. JAMES PUTNAM.
2. Analytic Remarks on the Painting of a Schizophrenic. DR. HERMANN RORSCHACH.
3. The Condition of "Being Possessed" in the Rural Districts of Russia. DR. M. LACHTIN.
4. Terminations of Psychoanalytic Treatments. DR. W. STEKEL.

1. *Psychoanalysis and Philosophy.*—(A Reply to the Criticism of Dr. Otto Reik.) Putnam defends his original thesis that psychoanalysis should take cognizance of the philosophic viewpoint. The points which he emphasizes are:

(1) When psychoanalysts leave the realm of pure therapeutics, they are under obligation to study all those other methods by which the actions and motives of normal men have previously been explained.

(2) Every psychoanalytic treatment is a phase of an educational process which necessarily has, as its ideal goal, some sort of sublimation.

(3) It is no longer a question whether psychoanalysts should utilize "general views" since they utilize them already and must utilize them.

(4) No mental activity is entirely dependent on experience.

2. *Analytic Remarks on a Painting of a Schizophrenic*.—The author describes and reproduces in a cut, the picture which one of his schizophrenic patients painted of the "Last Supper" and shows how the patient's complexes influenced the characteristics which he painted into the picture. Judas stood for the father, while the patient represented himself as John, the beloved disciple. Christ represented the mother. All the figures except Judas were portrayed with long hair, showing the patient's homosexual component.

3. *"Possession" in the Rural Districts of Russia*.—This author, who is on the faculty of the University of Moscow, sketches briefly the history of the superstition that a person may be "possessed of the devil" and says that it still persists in rural Russia. He describes some cases which he investigated and shows that the phenomenon is mostly of an hysterical nature.

4. *Terminations of Psychoanalytic Treatments*.—Stekel gives further results of his experience in psychoanalytic treatments. The principle that the patient should suggest what topics are to be discussed each day is true in the main but not to be followed absolutely, since this may lead far away from the purpose of the analysis and greatly prolong the treatment. Reports of actual experiences of the everyday life and theoretical objections to psychoanalysis are also to be limited as resistance phenomena.

It is the task of psychoanalysis to reconcile the patient with reality. The patient has a tendency to prolong the treatment endlessly, to convince the physician of the incurable nature of his trouble. Often, the treatment must be ended with some violence. Stekel says he once believed that he ought to remain the friend of the patient after the treatment was ended and occasionally give him advice and direction but he now believes that those patients secure most lasting benefit who free themselves entirely from the physician's influence. He would have the patient forget psychoanalysis and the treatment when it is ended. The patient should cease to direct his attention to his own mind and direct it entirely to life in general.

Stekel believes that many brief analyses are so valuable because they do not get the patient fixed on introspection.

His experience with manic-depressives has not been encouraging and he urges great caution in attempting to analyze these cases. His best results, he says, have been attained in anxiety conditions. He gives percentages in the phobias as 50-60 per cent. complete cures, 30 per cent. as improved and 10 per cent. as refractory. Cases of obsessional neurosis are much harder and the prognosis in the perversions is still worse. Neuroses with pronounced hypochondria are difficultly accessible to psychoanalysis. Paranoia he has not attempted to treat.

Stekel believes the analyst should pay attention to the criminal and religious tendencies of the patient. In conclusion, he points out that psychoanalysis is essentially a difficult procedure, demanding much skill, and might be compared to a difficult surgical operation.

Internationale Zeitschrift für Ärztlich Psychoanalyse

ABSTRACTED BY L. E. EMERSON, PH.D.

OF CAMBRIDGE, MASS.

(Vol. I, No. 6)

1. The Disposition to Compulsion Neurosis. A Contribution to the Problem of the Choice of a Neurosis. SIGM. FREUD.
2. The Psychopathology of a Case of Phobia. PROF. MORTON PRINCE.
3. Stuttering,—A Psychoneurosis and its Treatment by Psychoanalysis. DR. M. D. EDER.

1. *The Disposition to Compulsion Neurosis*.*—Before the problem of why anybody has a neurosis can be settled, the more special problem of why anybody has just the special neurosis he does have must probably be solved. We distinguish in this connection what one brings with him and what happens to him, *i. e.*, constitutional and accidental causes. The first thesis maintains that the ground for the determining of the choice of neurosis lies wholly in the disposition and is independent of the pathologically acting experience. If we seek an origin of this disposition our attention is turned to the development of the psychical functions, above all the sexual function, but also different important ego functions, and we have to acknowledge that this development is not always so perfect that the whole function progresses without any hitches. Where a part of this function stops at any stage we have a so-called "fixation point" to which the function can regress in case of disease due to any outer disturbance.

* Paper read before the psychoanalytic congress in Munich, 1913.

Our dispositions are hence inhibitors of development.

The order in which the principal forms of psychoneuroses are the time at which these diseases appear in life. Hysteria can be observed in earliest childhood; the Compulsion Neurosis manifests itself usually given: Hysteria, Compulsion Neurosis, Paranoia, Dementia Præcox, corresponds (on the whole, if not absolutely exactly) with usually in the second period of childhood (6 to 8, on); the two others come first after puberty and up to maturity. These two last affections have for the first time proved accessible since our investigations. The characteristics peculiar to both, megalomania, the turning from the world of objects, and the difficulties of transference, force us to the conclusion that the disposing fixation takes place before the establishment of object choice, and hence has to be sought in the phase of autoerotism and narcissism. These late appearing forms thus go back to the very earliest inhibitions and fixations.

Freud tells of the case of a patient, whom he had studied for a long time, whose neurosis went through an unusual transformation. The neurosis began, after a traumatic experience, as a mere anxiety hysteria, and kept this character for a year. One day, however, it changed suddenly into a compulsion neurosis of the severest character.

The patient, till her illness, was a happy, almost completely satisfied wife. She wished children, from motives of an infantile wish fixation, and became sick when she learned that she could have no children by her exclusively beloved husband. The anxiety hysteria with which she reacted to this denial of her desires, corresponded, as she soon learned herself to understand, to the refusal to give in to temptations to phantasy-building which she had carried on since childhood. She did everything now not to let her husband know why she was sick. But it is not without good ground maintained that every man possesses in his own unconscious an instrument with which he can understand the unconscious of another. The man knew, without confession or explanation, what the anxiety of his wife meant, was hurt, without showing it, and reacted on his side neurotically, by refusing, for the first time, sexual intercourse. Immediately thereafter he went away on a trip; his wife believed him to be permanently impotent and produced the first compulsion symptom on the day of his expected return.

The content of her compulsion neurosis consisted in a painful washing and purifying compulsion and the greatest efforts to protect herself against bad things, hence a reaction formation against anal

eroticism and sadistic tendencies. In such forms her sexual need had to express itself after her genital life had been lost through the impotence of her husband.

In the first theory of the libido development only the stage of autoerotism was distinguished. The analysis of paraphrenia has made it necessary to insert the stage of narcissism. And now we see the necessity of adding another stage, in which the partial impulses are unified to an object choice, that object either the own person or another, but taking place before the primacy of the genital zones have been established. The partial impulses which rule the pregenital organization of the sexual life are principally the anal erotic and the sadistic.

The sexual life of the patient began in the earliest childhood with sadistic beating phantasies. After their repression came an unusually long latent period during which she had a highly moralistic development without awakening to any female sexual sensations. With an early marriage began a normal sexual activity as a happy wife, which continued a number of years till the first great denial of her desires brought about the hysteria. With the depreciation of the genital life her sexual life sank back to the infantile stage of sadism.

The idea of a pregenital sexual organization is incomplete in two directions. First, it does not take account of the relation of other partial impulses than sadism and anal-erotic. Second, the development stages of the ego impulses are very little known.

The author hazards the guess that the disposition to a compulsion neurosis lies in a premature ego development antedating the libido development.

2. *The Psychopathology of a Case of Phobia.*—The phobia was of church steeples and towers. This, according to the author, was found to be really of bells ringing.

After trying the "so-called psychoanalytic method," unsuccessfully, the author employed hypnotism and discovered that the ringing of bells was associated with a period of anxious waiting while her mother was being operated on, and her subsequent death. The "setting" that gave "meaning" to chimes was unconscious, hence the emotion.

(For the same case in English see the *Journal of Abnormal Psychology*, Vol. VIII, No. 4, 1913.)

3. *Stuttering, and its Treatment by Psychoanalysis.*—The repression from consciousness of certain thought tendencies is the principal factor in stuttering. The retardation of function in the larynx and

mouth mechanism goes back to the desire not to speak. Many normal people stutter in certain situations,—the maiden when wooed, a witness in court, if his answer will likely incriminate himself or another. The author maintains that trouble with the tongue, teeth, mouth, or larynx never causes stuttering even though it may hinder clear articulation.

The author reports the analysis of two cases. The first is that of a man of thirty-two years who had stuttered from childhood. From the age of ten he was sent to a special school and had seen many physicians in England and on the Continent without gaining any lasting benefit. The patient had suffered from childhood with a chronic eczema which began on the scrotum and anus and later spread to the thighs and arms. He also had suffered from a discharge from the ear which was cured when he was eighteen. He felt from early childhood that he was a sickly and unlucky boy. He felt that his father did not treat him as well as he did his sisters, and hurt, would withdraw into himself. At the age of eight this turning from his little world was so strong that repeatedly at night he would console himself by saying, "Come to me all ye who are weary and heavy laden."

He had, however, unusual interest in, and esteem for, his father. His father stuttered. Father and son had difficulty with certain of the same sounds. One of these was the sound of l. In this connection the patient remembered an incident connected with his childhood. He remembered that when he was about four and a half he threw down a little girl by the name L. L., with whom he played, and looked at her genitals. He was surprised to note the difference between the sexes. He felt that he had done wrong and could not speak the name of the girl's mother. The author wishes to make it clear, however, that the stuttering is not due to this or that psychic trauma, but to deeper trends and resistances which this hides.

These trends are his feelings for his father. He would like to be his father's lover. Love between mother and child comes first, but if at an unusually early age the father begins to play the principle rôle then there arises a resistance against everything learned from the mother, even against speech.

Scatological phantasies and anal eroticism played a large rôle in the patient's life.

The patient had no ideal feelings for women. He regarded them merely as dirty animals necessary for man's health. At the age of twenty-one he had his first sexual relations with a woman. He felt no pleasure in the act and did it only for his health, he said.

Psychic homosexuality, and anal eroticism, together with the overpowering influence of the father, were the elements which placed the patient in a false position in life and formed the roots of his stuttering.

With a successful ending of the psychoanalysis the stuttering vanished.

BOOK REVIEWS

LOVE AND THE SOUL-MAKER. By Mary E. Austin. D. Appleton & Co., New York.

This remarkable volume reveals a clear and unfaltering vision into the true nature of sex-love and its place in our lives. For this reason it presents sound and workable theories and suggestions for the true valuing of love and the better adjustment of all its relations. Love is the full and deep current underneath all life, which completes and justifies itself only as it fulfills the purpose of racial development.

Mrs. Austin treats her subject with a sincere and delicate candor. The setting of the discussion in the form of a personal talk with a friend, heartsick because of her failure in her experiment with mate-love, gives the book a particularly human touch, which detracts nothing from its power. Frequent pauses in the discussion are full of the beauties of nature about the two as they talk, nature vibrant with that harmony that awakened love in primitive man, as in all the world, and that swells through the progress of the race, into which love pours its creative power.

Though all nature inspires her creatures to the crisis of love, setting in motion the whole mechanism, the end and fulness of love are not in the passion nor yet in procreation. Back even among beasts the mate is chosen long before the time of begetting and is cherished for more reasons than mere gratification. Anthropology would hardly seem to confirm the author's statement that with primitive man his sex encounters could be numbered by his offspring; all his symbolic acts and ceremonial provisions are too full of concrete sexuality, but already in these remote ages there is discoverable the presence of those psychic reactions which must surround all sex-love, forming it and resulting from it.

Studies into the meaning of religious exercises and symbols among early races, as well as in the storehouse of the unconscious, would rather reverse the author's theory of what she calls the worshipful use of sex-love. In the periods of license and excess, she conceives of sex as put to the highest plane of usefulness, a concomitant and expression of religion, rather than of religion as an outgrowth and sublimation of sexuality. Her attitude is somewhat rationalistic. The Soul-Maker stands beyond, an extraneous goal. She wonders if "the perception of Unrealized Good—the base of all religion—is not the root and stock of sex, and love and art are sprung out of it." And yet practically she touches the truth, for she insists that adoles-

cent energy must find its outlet in religious exercises and creative art.

In general her foundations are true and her suggestions are sound for the well-being of society and the lasting happiness of individual love life.

We have indeed taken the passing fashions of love and love's outgrowths for the love life itself, thereby warping and distorting the reality. Society has done this and the individual, the woman perhaps more than the man. For she has sought to measure her value in terms of support, of outward pleasing, in child-bearing at the most, instead of realizing a fuller sex life, which engages all her powers and develops her whole being,—in complete social giving. Others seek from love self-gatification, pleasure of the hour, power of conquest. These are the things that lead to the buying and selling of love, the evil of which lies in the fact that it fails of the racial purpose, poisoning rather than bettering society. For this reason prostitution must pass away, just as polygamy and other obsolete sexual customs, which have outlived their racial usefulness. There are also parasites in love, who do not even buy it, but indolent and poor in imagination, reach only the lower levels of love, while they deny all its responsibilities.

True mate-love, however, stimulates toward the best. Love keys all the personality to its highest, accomplishing thus the racial purpose of marriage and carrying the individual safely through those inevitable moments when the ecstasy is at an ebb. Marriage demands a permanent, exclusive relationship, and also seclusion for its full psychological development. The institution has grown, thus, from experience rather than religious authority.

Love is first. That must inform all marriage, but love and marriage cannot take the place of all the activities toward which woman as well as man yearns. Labor need not infringe upon marriage, but under present industrial conditions and with an exaggerated idea of maintenance women seek to satisfy themselves with made love, illusional love, rather than to choose only according to highest personal standards. Marriage must satisfy body hunger, hunger for children and for companionship. It is "altogether a sex relation," but as such it "strikes its proper note in the chord of human endeavor." The young must be educated to understand this and given contacts that they may choose mates with capacity like their own. For it is through the matching of capacity that racial improvement comes, rather than through offspring even.

The instinct for maternity, however, is not to be discounted. Passion comes first, but the nest-making, maternal impulse following on

love bears its part in awakening the whole nature and carries its effect into the children. Here, too, we have turned from the reality, dissipating this in outer social requirements, which should merely serve the instinct itself. It is only through the marriage relation that this power can be set in motion. Without that relation the unfathered child is deprived of its full psychic endowment.

The annulment of marriage comes, too, under the racial test. Though society should have the right to annul a marriage that cannot meet the social requirement, it can do much more, often, by adjustments in the relation and training in the art of living together. It has a right also to interfere to prevent divorce, for a divorce is usually chosen by one party leaving the other individual broken and unfit for racial service.

Already, especially here in America, men and women are coming to a realization of the individuality of each other and the personal value of each. Sex attraction is not lost but other forces must be developed beyond the initial impulse; no light task, but one toward which education should train and fit the young. Love is with us and continues. The problems arising out of it must meet their solution in the progress of time. Love, existing in the "best use of its activities," must be lived out in creative power, whether in the marriage that finds thus its racial service, or with the unmated in creative art or religious exercise.

There is indeed much food for practical thought in the book. Such a far-reaching but practical conception of love must attune our lives to the sublime, racial service of the love-life, guiding us at the same time in the right solution of the problems love brings.

L. BRINK.

THE SKELETON IN THE CLOSET. By Clarence S. Darrow. Printed and published by Frederick C. Bursch at Hillacre Riverside, Connecticut, 1914, pp. 53.

A veritable literary gem in which the skeleton in the closet is accorded his just deserts. In the language of psychoanalysis the skeleton is a complex that is playing havoc with the peace of mind of its keeper. The admirable feature of the author's treatment of the skeleton, however, is that he appreciates the possibilities to the full of a constructive attitude towards it, and that when such an attitude is attained the skeleton, far from being a hideous thing that must be kept from sight, may easily become the most valuable member of the household.

In general it is not a good thing to advise patients to read any-

thing during the psychoanalytic treatment, but if the rule is to be broken here is a booklet that it would be hard to conceive could do harm, while its whole attitude towards the question of living is helpful in a truly constructive way. Not sentimental advice, but good sound philosophy quite as convincingly put as "A Message to Garcia."

WHITE.

DREAMS AND MYTHS. By Dr. Karl Abraham. Translated by Dr. W. A. White. Nervous and Mental Disease Monograph Series, No. 15. Nervous and Mental Disease Publishing Co., New York. \$1.00.

Freud's study of the dream having given us a clear understanding of those complexes lying in the unconscious, which breaking through cause mental disturbances, such a work as this one before us serves to throw further illumination upon such knowledge and understanding. Dr. White has here translated and presented a most important aid to psychoanalytic work.

Abraham reviews succinctly Freud's theories of infantile sexuality and repression, and of the fulfillment in dreams of wishes arising out of the repressed material, through that symbolism which conceals the true wish and its sexual character from the censorship of consciousness. A few typical dreams, he reminds us, appear, as do the *Œdipus* myth and some others, with but little symbolic clothing, for they seem so preposterous that the censor fails to recognize them as containing a wish fulfillment. In general, however, in dream and in myth, a symbolic guise must be pierced before the true content may be understood. Abraham has taken two principal myths, that of Prometheus and the origin of fire, and the closely related myth of the origin of nectar, and subjected these to careful analysis and comparison with the dream. The myth he shows is a racial, psychical product analogous to the dream for the individual. Following the work of Kuhn he traces the Greek legend further back among the Indogermanic peoples where are found the deeper layers of the myth in the earlier infantile phantasies of the race.

The dream contains often an apparent wish beneath which lies the concealed wish that reaches back into infantile sexual material. For the sexual both in the infancy of the individual and of the race is the strongest impulse and therefore receives the strongest repression. It is in this Prometheus saga that we can see these various stages of repression and sublimation and find the several strata of the fulfilled wishes. Comparing the later form with the Vedic myth,

the very name Prometheus represents a later wish of the race. Prometheus means "forethought" and expresses the wish for a care-taking god, a creator of mankind; an earlier form of the saga reveals Prometheus or Pramantha, an older name, as the fire-god and the man-god, the procreator. But the original wish is deepest of all. In the oldest layer of the myth we come upon the sexual idea, direct and undisguised. Man has not yet personified the forces of nature. Repression has not yet taken place. Pramantha, called in the Vedic traditions Matarichvan, represents the fire itself and the fire-bringer. Fire, man knows, is produced by boring. This fire goes out and must be rekindled. So the sun in heaven disappears and must be brought back. Since lightning comes down from heaven fire descends from heaven to earth. Moreover there is in man the fire of life, which also goes out but which is kindled by procreation. Out of all this, then, the primitive mind builds up its analogy. With the disc and boring stick fire is produced and life is procreated in similar manner. That the analogy of the processes is plainly accepted is clear in the names, Pramantha and Matarichvan, which mean the "forth-rubber" and the "borer," "mantha" signifying also the male genitals, while in more than one language the same expressions denote male and female and the method or means of producing fire.

The wishes found in the various strata of the saga arise from the grandiose complex, which manifests itself so plainly in the psychoses, but which appears here in the naïveté of the race before knowledge had increased and man was able to work out his own wish-fulfillment through his power over nature. This grandiose complex expresses itself in these stages when man is in turn the source himself of fire, the fire-god, the man-god, and later the creature of the god. The wish theory gives the nature and origin of the myth, but the changes in form and the growth of the myth through developing centuries are due to the same mechanisms that construct the manifest form of the dream from the latent thoughts. Condensation, distortion, secondary displacement, regard for presentability are at work. Some of these can be traced especially in the biblical myths where the original phantasies must be made to conform to the later monotheistic idea.

The myth of the origin of nectar Abraham shows to arise also from the earliest conception, directly sexual, of the life-giving, life-containing semen, which like the myth of the fire undergoes the effect of strong repression and sublimation, and appears finally in the form in which it is generally known, where the soma or nectar is the nourishing gift of the gods.

This study is of exceeding interest. It furthers the work on dream interpretation, gives a fundamental explanation of the origin of myths with their process of growth and development to their present form, while by carrying us back to the beginnings of repression it throws new light upon repressed material and the important complexes contained therein.

L. BRINK.

A TEXT-BOOK OF INSANITY AND OTHER MENTAL DISEASES. By Charles Arthur Mercier. (Second Edition.) Entirely Rewritten. New York, The Macmillan Company; London, George Allen and Unwin, Ltd. 1914. Pp. xx, 348. Price \$2.25 net.

This is the second edition, very much enlarged and more ambitious, of the little unpretentious book of twelve years ago, the main thesis of which was that insanity is a disorder of conduct. Dr. Mercier is a well-known writer and he has written much since the first edition of this work, particularly a special book in which he elaborates his thesis of insanity as a disorder of conduct at great length.

All of Dr. Mercier's writings are distinctly worth while; he states his ideas simply, in most excellent English, and entertainingly, and when he lapses into the facetious he is perhaps at his best. He does this in the little note at the end of the book, wherein he delivers himself of his opinion regarding the reviewer who is invariably distressed by the lack of an index, and shows that he means what he says by omitting it himself. His particular reasons are that a book that is developed in an orderly and logical manner needs no index. While this may be academically a correct proposition, the present book is a rather poor example to bring forth of one that does not need an index. It seems too bad to record that in the twelve years elapsing since the first edition, Dr. Mercier's concepts, while they have been elaborated in number and have been more systematically arranged, divided, and subdivided, have not shown that fluidity which is essential for growth of the developmental kind, so that at this day his book is so far removed from the trends which are manifesting themselves on the advancing front of psychiatry, that one unfamiliar with his writings wander rather helplessly, and would be very grateful for all the additional help that an index might supply. There is nothing in the arrangement of the book that helps one find, for example, what the author may have to say about the Korsakow's psychosis concept, or the concept of presbyophrenia, and in looking

through the pages where one might expect a reference to such conditions, I fail to see them mentioned. Therefore, if they are mentioned they are lost, unless one undertakes to read the entire work systematically.

The static state of the author's attitude and orientation toward psychiatric problems may perhaps be best described in saying that it is Spencerian. Dr. Mercier received, largely, his original impulse from a Spencerian source, and this impulse has not yet spent itself. Unfortunately, however, it has not taken him beyond the descriptive phase of psychiatry. He still speaks of insanity as a disease, and gets, as might be expected, rather hopelessly entangled in a discussion of whether paresis is a bodily disease of which insanity is a symptom, or whether it is insanity of which bodily disease is a part (p. 123). As we might expect also, he is still dealing in the faculty psychology and reëchoes the old old slogan that "since the study of order and of the normal should always precede the study of disorder and of the abnormal, therefore an indispensable preliminary to the study of insanity is the study of the normal mind" (p. 47). Apart here from the failure to grasp the modern dynamic attitude, the suggestion is pertinent as to the meaning of the concepts, order and disorder.

A further evidence of his static attitude is shown by his comment that "No case has been recorded, so far as I am aware, of extreme unhappiness in married life being provocative of insanity" (p. 24).

From the psychoanalytic standpoint, the most interesting part of his book is that which deals with the matter of conduct, in which he sticks to his original conception as it occurred in the first edition, namely that insanity is a disorder of conduct. Conduct, he defines as "the pursuit of ends" (p. 27), and states on the same page that "all life is teleological, and that the great and ultimate end to which all life is directed, towards which every living being strives, for which every living being exists, and to which all other ends are but means, is the continuation of the race to which the individual belongs." This is certainly an interesting statement from such a source, but unfortunately the author, while he appreciates the teleological aspect of life in the broad way in which he has above stated, has not been able to apply such a viewpoint in a practical and specific way. For example in speaking of the perversion of parental instinct resulting in the "rage of destruction, directed against the new-born offspring," which occurs in the insanity of child-bed, he remarks "this strange aberration of conduct remains inexplicable" (p. 32).

The book is filled with all sorts of things which challenge the criticism of those who have been following the more recent develop-

ments, particularly along psychoanalytic lines. Aside from the fact that he sticks to the concept of insanity as a unicum we find such headings as climacteric insanity, puerperal insanity, and the like, which appear to be rather unwarranted at this period of development as is also his tendency to the dichotomous terminology of biology. The generic term acute insanity, for example, is divided into stuporous, sexual, stubborn, etc., specific types. Such defects and evidences of crystallization should not, however, keep one away from the book. Whatever Dr. Mercier has to say is always well said and well worth reading. His discussion of the whole subject is lighted up at points by distinctly individual viewpoints, and the illustrations which he uses, coming from a rich and lengthy experience, are always extremely well chosen. The student of psychiatric problems will find many things to enjoy in the book.

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